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PAROCHIAL SERMONS

PREACHED AND PRINTED

ON VARIOUS OCCASIONS,

Now Collected into One Volume.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH, OXFORD.

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THE

Day of Judgment.

A SERMON

PREACHED ON THE

TWENTIETH SUNDAY AFTER TRINITY, 1839.

IN S. PETER'S CHURCH, BRIGHTON.

BY THE

REV. E. B. PUSEY, D.D.,

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH.

Published by request.

THIRD EDITION.

KNOWING THE TERRORS OF THE LORD, WE PERSUADE MEN.
2 Cor. v. 11.

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PREFACE.

The following Sermon is published, partly at the wish of some who heard it, partly to obviate some mis-statements (one made very publicly, and involving others and the Church) on the part of individuals, not members of the Church, who had not heard it. In these distracted days, it is well to go even beyond what the occasion seems to call for, if in any way it may contribute to the peace of the Church. It is hoped too, that the discovery of the strangeness of the mis-statements afloat, may, in each case, tend to undeceive some of the right-minded members of our Church, who suspect certain of her ancient doctrines, because represented to them as novelties, or as approximating in some way to the errors of the Church of Rome. The Sermon, whose character was thus mis-represented, was simply employed in impressing one fundamental doctrine of our Creeds [a].

It is hoped also, that the consideration of the aweful subject here dwelt upon, may tend, in some minds at least, to restore that feeling of responsibility, under which we should live and act, but the manifest absence of which, is one of the most distressing features of our day; of which the hard, rough, lawless way in which people allow themselves to speak of other men, and of divine things, is but one instance. It is not surprising that our responsibility is not *adequately* appreciated; this belongs to the matured

[a] Those who wish, on any good grounds, to know the character of the parochial teaching of the writers in question, may see it in the "Plain Sermons by contributors to the 'Tracts for the Times:'" but it were obviously hurtful to read any religious teaching out of curiosity.

Christian character. To live in the Divine Presence, to do all things in reference to Him; nothing as even a better sort of heathen might do; to bear about one always the consciousness that one is a member of Christ; to endeavour in all things to approve one's self to Him; in a word, to "eat and drink" not like an ordinary person, but as the Apostle says, "to the glory of God"—to do this uniformly, consistently, unremittingly, would be an angel-life on earth; such as that of the first Christians was. On the other hand, it is nothing surprising that "the world" should know and feel nothing of all this. But what is lamentable is, that one sees in so many even well-minded persons, almost the very opposite of this; they seem to act, at most, as though they were under a sort of general law; they acknowledge, that they are to avoid certain classes of actions, (as those forbidden in the Ten Commandments,) that they are to perform certain others, such as acts of mercy and charity; they are aware that they are to act, in the main, on certain motives; but they seem to have no notion that they are responsible to God in all the details of their actions. They seem to act as to their time, incomes, expenses, dress, tables, speech, and so on, as if they were their own masters, not as having received all they are and have, and having of all to give account before God. It is plain on the very surface of society, that people are not even aiming to live under an habitual sense of their responsibility to Almighty God. Religious people, for instance, often speak in a religious way about religion, and in a worldly way about worldly things; as if religion and the world had each their proper sphere; as though religion ought not rather to pervade and sanctify every thing. Still more do so-called religious publications, whose authors yet mean to be religious. Would it be possible again that there should be such avowed difficulty in raising adequate funds for religious and charitable ends, in places so full of wealth and luxuries and comforts; would the sums collected be only a fraction of what is needed, and scarce to be called even a fraction of what is expended on

superfluities, did people in any way bring home to themselves that they were stewards of all they have, and must one day give account of their stewardship, and of having wasted their goods? Would people, looking to be saved, heap around themselves vanities, decorate their persons, or their tables, or their apartments, "live in purple and fine linen, and fare sumptuously every day," while so many of the children of those who minister to their superfluities are untaught, thousands excluded from worshipping in the Church, because they prefer themselves and their own splendour to the honour of building the House of God,—could people do this, did they believe that for all this selfish refinement account will be to be given to Almighty God? Would people again thus gossip about religion, as about "some new thing," and substitute religious for worldly scandal, if they lived in the belief that for "every idle word" they must give account at the judgment-day?

It is for the Clergy especially to consider, how far this lax state of things may be owing to their having omitted to inculcate proportionably the Day of Account. The Apostles, from whom we derive our Creeds, placed it among the chief Articles of the Christian Faith. Modern schools have tried a different way; with what success our present condition may testify. Certainly, if men will be honest to themselves, the present state of things among us is not satisfactory, nor have the effects of a modern popular system been what they would in their first hopefulness have anticipated. The earnestness of many who embraced that system and its partial truth have had blessings; but it plainly has not produced the effects predicted of it. On the contrary, religious practice has, on a broad scale, oftentimes declined, as a sort of religious teaching has increased, and the inculcation of motives and privileges been adopted to the exclusion of instruction on detailed duties and the inculcation of Judgment to come. The full effects of this system can hardly be visible in our Church, in which our defective teaching, one way or the other, is ever corrected, in a degree, through her own silent

but more authoritative and more extensive teaching in her Creeds and her prayers. They are fearfully visible in large bodies of those who have left the Church, who have no such corrective, and who having begun in a misguided and unsubdued earnestness, have ended in losing even the moral probity, which was once in the main the characteristic of our countrymen. But there is, in truth, no compendious way of being religious. It is not by forming frames of mind and feelings once for all, or even by cultivating these, that people become or remain religious, but by religious actions, done in the fear and through the grace of God. Heaven must be won step by step, by the vigilant and careful walking of persons, who "stand in awe, and" [in that degree] "sin not," as knowing that "God will bring every work into judgment, with every secret thing, whether it be good or bad."

It is hoped that the above remarks will not be offensive to any of the good men, who are yet entangled in a system of modern origin, and which, fully developed, (as with them happily it is not,) is essentially opposed to the teaching of our Church, and to the doctrine of Judgment to come, as taught in Holy Scripture and the Creeds of the Church Catholic. Still more it is hoped, that none will impute to the doctrine any consequences, which it might have according to their system; or speak of it as opposed to "justification by faith," because opposed to their view of it; or rashly reject it as though opposed to Scripture, because opposed to some men's private interpretations of Holy Scripture—lest they unwarily speak against the Truth of God; but let any weigh, apart from modern systems, or from the imperfections of the present statements, the sayings of Scripture —(and they were brought together, for the very purpose of repressing thoughtless and irreverent speeches against the truth;)—let them consider their plain meaning, not only what meaning might be put upon them separately, but what is their obvious meaning collectively; let them not put them aside (as the manner is) as difficult passages,

since they are in truth very plain ones; (the difficulty which has been found is not in them, but in reconciling them to systems at variance with them;)—and the teaching of the Church and of Scripture will be seen to be one. "He," says S. Hilary [b], "is the best reader [of Holy Scripture] who rather looks for the meaning of the words *from* the words, than puts it *upon* them; who brings it *out of* them rather than *into* them; and does not violently make that to seem to be contained in the words, which before reading he may have assumed should be understood under them." "Rather," he says again [c], "let us bend our thoughts to its words, than, through the opinions of a deceivable understanding, subject its words to our thoughts." And it were well, if all, on the one side and the other, would ever bear in mind whereof they are speaking; that idle speaking about Divine things may be of the worst sort of "idle words" of which account is to be given; and remember also that solemn warning against tampering with any thing delivered to us, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven [d]."

God grant that the consciousness of the account, one day to be given before our Judge, may quicken all our diligence and vigilance, that so, when that day comes, we may do it with joy and not with grief, and "following His blessed Saints" of old time, who had this truth ever before them, "in all virtuous and godly living, we may come to those unspeakable joys, which He has prepared for them that unfeignedly love Him, through Jesus Christ our Lord."

Christ Church,
All Saints' Day, 1839.

[b] De Trin. i. § 18. [c] In Ps. cxxxviii. § 20. [d] Matt. v. 19.

P.S. Those who wish to think further on this aweful subject would do well to read Bp. Taylor's Advent Sermon, or Dean Jackson on the Creed, b. 11. c. xi. of which the close is here added, in the hope that earnest-minded persons at least, seeing how holy men thought thereon, may be led to meditate on the Day of Judgment rather than dispute upon it.

He shall then appear an inflexible Judge, but yet continues a merciful and loving High-Priest to make intercession for us. "Seeing then," saith St. Paul, (and it is his conclusion of his former description of Him, as our Omnipotent All-seeing Judge,) "that we have a great High-Priest, that is passed into the heavens, Jesus the Son of God, (this is a title more mild and comfortable than the former of λόγος, the Word of God,) let us hold fast our profession. For we have not an high-priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." This time of need is the day of judgment, or time of death.

But whereby shall we make just proof and trial, whether we hold our profession fast or no? By no other means than by preserving the integrity and purity of our conscience: for we do not truly acknowledge or believe Him to be our High-Priest, unless we suffer Him, whilst it is called to-day, to cleanse and purify our consciences. "If our heart condemn us not," saith St. John, "then have we confidence towards God." To shut up all with that of the prophet Malachi, which is fully parallel to the former place of St. Paul, "He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." So then they must be sons of Levi, (that is, men consecrated unto the service of the Lord,) and, even in this life, as gold and silver, (though mingled with dross,) which hope to escape that last and fiery trial. And such as hope to be made kings and priests unto our God for ever, must in this life be careful and diligent to practise upon themselves: daily presenting unto Him, first, the sacrifices of God, a troubled and broken spirit, (breathing out prayers, and sending forth tears:) and then their bodies a living sacrifice, holy and acceptable. And lastly, the sacrifice of praise, that is, the calves or fruit of the lips; withal, not forgetting to do good, and to communicate, for with such sacrifices God is well pleased.

The use of all that is said in this whole third section, concerning Christ's coming to judgment, is most flagrantly set down in powerful and moving expressions by St. Peter. And the short of his three in-

ferences is this; "Beloved, I stir up your pure minds by way of remembrance,—knowing that there shall come in the last days scoffers, walking after their own lusts; and saying, Where is the promise of His coming?—But the Lord is not slack concerning His promise,—but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. And the day of the Lord will come as a thief in the night.—Seeing then that all these things must be,—what manner of persons ought we to be in all holy conversation and godliness; looking for, and hasting to the coming of the day of God!—Seeing that ye look for these things, be diligent that ye may be found of Him in peace, without spot and blemish; and account that the long-suffering of the Lord is salvation.—Ye therefore, seeing ye know all these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to Him be glory both now and for ever. Amen.

S. Ambrose's Creed.

Lord Jesus, we believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants whom Thou hast redeemed with Thy most precious blood. Make them to be numbered with Thy saints in glory everlasting.

How to meditate on the Day of Judgment, we may learn from the holy Bp. Andrewes, in whose private devotions occurs this, which has been thought to have been his midnight meditation.

Unbegotten Father, Only-begotten Son, Life-giving Spirit, compassionate, merciful, long-suffering, abundant in mercy, exceeding abundant in compassion, Thou Who lovest the just, and hast compassion upon sinners, Who passest over sins, and grantest prayers, God of the penitent, Saviour of sinners, I have sinned against Thee, O Lord, and thus and thus have I done.

Alas! alas! Woe! woe! How have I been enticed by my own lusts! how have I hated reproof! And neither stood in awe, nor shrunk back at The incomprehensible Glory, The awefulness of His Presence, The fearfulness of His Power, The strictness of His Righteousness, The lovingness of His Goodness! I would call, if any will hear me. To which of the holy Angels shall I look? Wretched man that I am! Who shall deliver me from the body of this death? How fearful is Thy Judgment, O Lord! When the thrones are set, the Angels stand by, men are brought in, the books are opened, deeds sifted, the thoughts, the secret things of darkness, brought to light! What judgment will be passed upon me? Who shall extinguish my flame? unless Thou pitiest me. Lord, as Thou art merciful to man, grant me tears, grant me great streams of tears, grant them me *to-day*.

For *then* will the Judge be without appeal, the Judgment-seat terrible, excuse unavailing, proofs unanswerable, punishment inexorable, hell unending, the Angels unpitying, the pit opening its mouth, the stream of fire sweeping away, fire unquenchable, the prison-house dark, the darkness without light, the beds of hot coal, the worm unsleeping, the chains indissoluble, the abyss interminable, the wall impassable, the wailing uncompassionated. None to stand by, to plead, to deliver!

But I repent, O Lord, I repent; help Thou my unrepentance; and, more and yet more, prick, rend, break my heart. Behold! Lord, that I myself have indignation against myself, for the senselessness, unprofitableness, injuriousness, dangerousness, of my desire; that I abhor myself for its madness, vileness, deformity, worthlessness, shame, reproach; that my confusion is before me all day long, and the shame of my face hath covered me. Alas! Woe! Woe! Woe is me! How long? Behold, Lord, that I myself adjudge myself worthy of eternal punishment, yea, and of all the troubles of this world. Behold me, Lord, self-condemned: behold, Lord, and enter not into judgment with Thy servant. And now, Lord, I humble myself beneath Thy strong hand; I bow my knees to Thee, O Lord; I fall upon the earth, upon my face. Let this cup pass from me. I stretch out my hands unto Thee; I smite upon my breast, upon my thigh. (Jer. xxxvi. 19.) Out of the depths my soul crieth unto Thee, as a thirsty land unto Thee; and all my bones, and all that is within me! Lord, hear my voice.

Most of this he repeats in his "confession of sin," adding,

I deserve death; yet I appeal from Thee, Lord, from Thee, Just, to Thee, Lord, to Thee, Merciful; from the throne of justice to the throne of grace. Lord, receive this appeal; unless Thou receivest it, we perish. And, O Lord, carest Thou not that we perish? Who "wilt have all to be saved," Who willest not that any should perish! I am not worthy of the least of all Thy mercies. I am not worthy to be made one, even the meanest, of Thy hired servants. I am not worthy of the crumbs which fall from Thy table. I am not worthy to touch the hem of Thy garment.—For Thy great mercy, for the multitude of Thy compassions, for Thy Name, for the glory of Thy Name, be merciful to my sin, for it is great, for it is exceeding great. For the multitude, for the great multitude, the riches, the abundance, the superabundance, of Thy mercies; be merciful to me, Lord, a sinner. Lord, O Lord, be merciful to me, the chief of sinners. O Lord, let "mercy rejoice over" Thy "judgments" in my sin. O Lord, where my sin hath abounded, let Thy grace more abound. Lord, hear! Lord, be merciful! Lord, hearken and do; do and delay not, for Thine own sake!

Beside these, his daily Morning Prayer was,

Forgiveness and remission of all my sins, and all my offences,
Grant me, O Lord.

A Christian close of my life, without sin, without shame, and (if it seem good to Thee) without pain, and a good answer before the aweful and terrible judgment-seat of Jesus Christ our Lord, Grant me, O Lord.

His Evening Prayer,

As the close of the day, so is the close of life, at hand. We then, mindful of it, pray Thee that Thou, Lord, O Lord, wilt order the close of our life, Christian and well-pleasing, without sin, and without shame, and (if it seem good to Thee) without pain, gathering us beneath the feet of Thy elect, when Thou wilt, and as Thou wilt, only without shame and sin—Judgment is nigh; a good and acceptable answer before the aweful and terrible judgment-seat of Jesus Christ, grant us, O Lord.

The same words recur in part in his special prayer for Wednesday, and on that of the Saturday.

Save me, Lord, and destroy me not. On the bed of sickness, in the hour of death, in the Day of Judgment, in that aweful and terrible Day, deliver, Lord, and save me. Save me from seeing the face of the Judge in displeasure, from being placed on the left hand, from hearing the terrible sentence, "Depart from Me," from being bound in chains of darkness, from being cast into outer darkness, from being tormented in the lake of fire and brimstone, where the smoke of the torments goeth up for ever and ever. Be merciful, be merciful, spare us, have pity on us, O Lord, and destroy us not for ever; save and deliver us; be it not so, O Lord.

And further,

There is a glory which shall be revealed; for when the Judge cometh, some shall behold His face with joy, shall be set on the right hand, shall hear those most sweet words, "Come, ye blessed," shall be caught in the clouds to meet the Lord, shall enter into His joy, shall be blessed with the vision of Him, shall ever be with Him. They only, only they are blessed among the sons of men. O give to me, of all the last, the last place there, under their feet, under the feet of Thine elect, the last among them. And that this may be, may I find grace in Thy sight, that I may have grace to serve Thee acceptably with reverence and godly fear, &c.

In the same form, he thanks God, (amid a confession of sin,) that He had ever left in him "the memory of the last things," i. e. Death, Judgment, Heaven, Hell: and in his

preparation for the Communion he prays that it may be "for the lightening of the weight of my many sins—an acceptable defence in the Judgment."

These passages can give a very inadequate impression to one unacquainted with the deep confessions of sin wherewith they are encompassed; these devotions were his companion to the end, "worn in pieces," Bp. Horne tells us, "with his fingers, and wetted with his tears." If any would not readily use the like, let him think whether that holy man were too penitent, or himself too little.

How Bp. Ken continually thought of the Judgment-day, and prayed and lived with reference to it, is attested by his evening hymn, his daily devotion:

> Teach me to live, that I may dread
> The grave as little as my bed;
> Teach me to die, that so I may
> Rise glorious at The Aweful Day.

In Bp. Wilson's Saturday meditations are the following:

Heb. ix. 27. "It is appointed unto men once to die; but after this the judgment."

May the thoughts of death, and of what must follow, by the grace of God, mortify in me all carnal security, and fondness for this world, and all that is in it, the lust of the flesh, the lust of the eye, and the pride of life. And O that I may make my calling and election sure, that I may die in peace, and rest in the mansions of glory, in hopes of a blessed resurrection, and a favourable judgment at the Great Day.

And may the consideration of a judgment to come oblige me to examine, to try, and to judge myself, that I may prevent a severe judgment of God by a true repentance, and lead a life answerable to amendment of life, and that I may find mercy at the Great Day.

So well did these holy men accord with the maxim of the Ancient Church;

"DAY AND NIGHT LOOK TO THE LAST DAY." "In every kind of our life, the memory of the Divine Judgment is to be engrafted and retained by us, so that when we do any thing, the memory of the Judgment sinking down in us, or rather never departing from us, all our works may be to the service of God. Blessed will he be, who shall have done nothing, unmindful of the Divine Judgment." S. Hil. in Ps. 118.

A SERMON.

THE DAY OF JUDGMENT.

JOEL ii. 11.

The day of the Lord is great and very terrible, who can abide it[a]?

GOD every where shews Himself to fallen man under a twofold aspect, as an Object of awe and fear, as of hope and love. Mercy was announced to man on his fall; but it repealed not the sentence, "Thou shalt surely die." Life and death were set before him in the law. When God made His glory to pass by, He "proclaimed Himself as long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin;" yet also as He Who would "by no means clear the guilty;" as "gracious," but also "righteous." As He unfolds the fuller measures of His goodness in our redemption, He accompanies them with more aweful notices of His wrath; He disclosed not to us everlasting joys, without warning us of everlasting fire. And thenceforth His servants have a twofold message to deliver,—of terror, and of peace; of an offended God, and a reconciled Father; of a merciful Saviour, and a just Judge; of life and

[a] First Lesson for the Morning Service.

death; of heaven and hell; of everlasting joy, and of the never-dying worm, the never-extinguished fire. And of these, terror, for the most part, comes first. We are living in the ruins of a lost world. They who escape, escape, like Lot, out of the midst of the overthrow, out of the flames of God's wrath, wherein "the earth and the works that are therein shall be burned up." The Church into which we have been for the time brought, is but an Ark, wherein we have taken refuge from the destroying flood of fire. It was through the awe, which God had impressed upon our parents or His people, that we were by Baptism brought in thither, fear that "except we were born again of water and of the Spirit, we could not enter into the kingdom of God." Of those who have been so brought in, and are now walking in the narrow path which leadeth unto life, all, most probably, would have wandered from it, but that they were hedged round by the lightnings and thunders and the blackness of God's wrath which threatened them, and so durst not leave it; most, it is to be feared, once left it, more or less, and those who are now in it, have struck back again, some sooner, some later, scared into obedience by the fear of hell. Yea, and after men have walked for some time in it, still with their hopes of heaven there mingle from time to time the fears of hell, and God allures them onward by His promises, and drives and scourges them on by His threatenings, by hopes drawing them to Himself, to our promised Canaan, and by fears detaching us from

the world, and deterring us from taking any portion of the accursed thing, which may encumber our march, and pull us back unto perdition. And so still well-nigh to the end, all have need to be quickened in their way, and made more careful by the Apostle's fear, "lest they should be cast-aways."

I would not, in this, seem to lay down any rule of God's dealings. There are they (and they are the most eminent saints of God) who, like Samuel, have ever been brought up in the temple of their God, and obeyed His first call, and all His calls from the first, saying unto Him, "Speak, for Thy servant heareth." These have less felt how the fear of God wrought in them, because they have always felt it. But, of most, one must say, that not only their parents' fear, which first brought them into the Church of God, but their own fears led to the love of God; that they sought refuge with God in Christ from their own fear of Him; that since out of Him they must be consumed, they fled to Him even though they should be consumed; that whoso has not,—I say not, stood in awe of God, (for all who have any thought of God, must feel awe before Him,) but feared Him, and for the most part, feared Him exceedingly, does not even now love Him.

Our Church has blended these together very solemnly. She teaches us, as many as can, three times in the week, one with another, to pray our God and Saviour "not to take vengeance of our sins," "not to be angry with us for ever," to "de-

liver us from His wrath and from everlasting damnation," to "deliver us in the hour of death and in the day of judgment:" she brings before us "*all* our sins, negligences, and ignorances" of all our past life, and teaches us to pray God continually, to forgive them. This frame of mind she would have formed in the hearts of her most faithful children. She would have those, who wait continually upon God through their whole lives, still day by day pray Him, Who, "we believe, shall come to be our Judge," to "help us whom He has redeemed by His most precious Blood." They who formed these prayers for us, were holy men of very old times; they felt "the day of the Lord" to be "great and very terrible;" they so prayed to be delivered in the day of judgment; and if they thought that they (holy as they indeed were) should scarcely escape, do we need less earnest cries for mercy of our Judge?

Wherever one opens Holy Scripture, it is full of aweful warnings. On one Lord's day after another our Church repeats them in our ears. Not one passes without its lesson of awe as well as of comfort, which we so gladly appropriate. This day she has rehearsed to us the history[b] of him, who, though in the marriage-feast or in the Church, yet not having on the wedding-garment, was "bound hand and foot, and cast into outer darkness, where shall be weeping and gnashing of teeth;" and she subjoined the saying of our Lord, whose meaning

[b] Gospel for the day.

seems so terrible, that we scarcely dare think of it, except the more to ask mercy of Him,—"Many are called, but few are chosen." These things she repeats as a reason, why we should "see[c] that we walk circumspectly, not as fools, but as wise, redeeming the time." Again, she has told us from our Lord's own lips, of the final damnation of the unbelieving[d]. This evening's first lesson speaks of God's "making" His own chosen people "sick with smiting them, and desolate because of their sins[e];" this morning's, of the "sun's[f] being turned into darkness, and the moon into blood," of "wonders in heaven and in earth, blood and fire and pillars of smoke," as heralds only and forerunners of "the great and terrible day of the Lord." This evening we heard again that an Apostle's coming would be a subject of dismay, that he would "be found such as they would not[g]." If such be the forerunners of that day, what will be the day itself? if such the presence of the servant, while there was yet time for repentance, what that of THE LORD, when there is no repentance? And so the Psalms, which also spake very terribly[h] of the destruction of the wicked, of their being "wiped out of the book of the living," of their "perishing at the" very sight and "Presence of God," taught us very comfortingly, but also with wholesome awe, to pray, "Let not the pit shut her mouth upon me[i]."

[c] Epistle. [d] Mark xvi. 2nd Morning Lesson. [e] Mic. vi. [f] Joel ii. 30, 31. [g] 2 Cor. xii. 20, 21. [h] Ps. lxviii. 1, 2, 21, 23. Morn. Ps. lxix. 23—29. Even. [i] Ps. lxix. 16.

I would not set this forth as the exclusive teaching of this day; you will recollect that it is not; I would only bring before you collected the aweful warnings of one day, to shew that if we turn our eyes from them, we act against God's ways both in Holy Scripture and in the Church.

But especially the "day of the Lord" is spoken of, as an object of awe and terror. It does not mean always directly the "day of judgment;" it is used of any time when God appears more visibly present in judgment, than in the ordinary dealings of His Providence; it is used of God's several visitations of His former people[k], or of His heathen enemies[l]; it *may* mean also some yet to come[m], which shall sift and purge His present people, the Christian Church; but in either case it is but an image of The Day, which shall come. It speaks of both at once. All God's present judgments are but likenesses, shadows, earnests of "The Judgment:" all are God's visitations of sin; all declare His displeasure at it. They are punishments as well as chastisements. To those who repent not, His present wrath is but a foretaste of "the wrath to come." In the very chapter of the prophet Joel, both are remarkably combined. It begins with speaking of "a day of darkness and gloominess, a day of clouds and thick darkness," a "great and very terrible day of the Lord[n]," which was shortly to come upon

[k] Is. ii. 12. Lam. ii. 22. Ezek. xiii. 5. Joel i. 15. ii. 1. Zeph. i. 7, 8, 14. ii. 3. [l] Is. xiii. 6, 9. xxxiv. 8. Jer. xlvi. 10. Ezek. xxx. 3. Joel iii. 14. [m] Zech. xiv. 1. Rev. vi. 17. xvi. 14. [n] ver. 1, 2, 11.

Zion; and it proceeds to speak with the very same words, of "the great and terrible day of the Lord[o]" which shall be at the end of all things. This may have, among other, this meaning: when God's terrors in this world are approaching, well-nigh all fear; they fear for the most part even unduly, faithlessly; so God would teach them out of their own faithless fears, Whom and what and how they ought to fear; if they thus fear what may be only the destruction of the body, how much more that day, on which, unless they repent, "God will destroy both body and soul in hell!" For that day, when it comes, will be an object of fear to many who now fear it not, yea, to many who profess to look for it. "Woe unto you," says the Prophet Amos[p], "that desire the day of the Lord! To what end is it for you? the day of the Lord is darkness and not light."

To these warnings it is, of course, of much moment to us to take heed; they will not cease to be there, and to have their terrible meaning, although we turn away from them, nor does our looking at them make us more in danger of them. On the contrary, he alone is in danger of them, who drives the thought thereof from him: he alone is safe, who sets them before him. For they are truths; the words of Him Who cannot lie, Who points them out that we may escape them, Who will uphold us through them, if we lean on Him, and Who alone can uphold or save us.

[o] v. 31, 32. [p] v. 18. add ver. 20. Mal. iii. 2. Is. xxxiii. 14.

The time, then, of which I would this day speak, is the most aweful which created being can meet, the Day of judgment; more aweful in its approach, more fearful to think of, than the day of death. We naturally shrink from the day of our death, from yielding up our spirits, from our bodies being dissolved. But this is in comparison nothing. It is indeed the end of our trial, and so is very aweful. It makes all sure one way or the other; it fixes us. But men can approach *it* often without terror, even from very stupidity and dulness. As they have deceived themselves before, so they may now. They deceive themselves, and God often lets them be deceived. They know nothing of themselves, have never thought of themselves, or of the state of their souls; how should they at once know *all* they have to fear? they have deadened their conscience; it often cannot at once awake and speak. They are yet in the flesh; a vail is still drawn between them and their doom; they do not yet see God! But to what end is this? there remaineth yet another day, more fearful yet than the hour of death; the Day of judgment. *Then* they cannot deceive themselves. The books will be opened, and their names must be in the book of life or not; they must be taken, or they must be left; their Judge must say to them, "Come, ye blessed of My Father," or He must say, "Depart, ye cursed:" He must set them on His right Hand or on His left. Of what use then will it be, my brethren, what we have persuaded ourselves in this life; what, to have counted that all will be

well with us, to the very hour of death, when after death, there is yet the judgment? Rather how far better to have endured all the heaviness of doubt and fear and dread of hell up to the very moment of death, if God should in any case even until then send no full relief, and thereby to deepen our repentance and cries for mercy, than with the rich man to awake in hell in torments!

Who then are they, whose names are in the book of life? according to what shall we be judged? who shall be saved?

My brethren, I am speaking to Christians, and I need not say that through Christ alone can any be saved, that they only who are found in Him, are members of Him, shall be saved. Members of Him ye have all been made; saved ye have all been once; heirs of heaven ye have been chosen; ye have all been chosen out of the world to be made by Baptism "members of His Son, children of God, inheritors of heaven." Ye have all received glorious promises, gifts inconceivable; ye are not those things which ye were born; ye have been taken out of the state in which ye by nature were; ye have not only your own corrupt affections, tending to the flesh and to death, but ye have a principle of life, the earnest of the Spirit, the Giver of Life; ye have been made members of your Saviour Who hath Life in Himself, to give it to whom He will. What good ye have in you is not your own, but God's; what ye are, ye are by having been through Baptism born of God; what safety ye have, ye have by being *placed* in a

state of salvation. Nothing of your own ye have but misery and an inheritance of wrath. The power to resist evil and do good, ye have, not of yourselves, but of God. But are then all safe, who have been saved? *shall* all be saved, who have been saved once? Alas! when eight persons only were saved in the ark, one, Ham, was a reprobate. "He that endureth to the end shall be saved[q]." "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end[r]." "We are the house of Christ, if we hold fast the confidence and the rejoicing of the hope firm unto the end[s]." "Be thou faithful *unto death*," saith our Lord again, "and I will give thee a crown of life[t]." "To him that overcometh, will I give to sit on My throne[u]."

It is a blessed truth then, that the salvation of as many as shall be saved, is of God in Christ. He Alone took us out of our state of wrath and damnation. He gave us life. He by His indwelling Spirit hath given us our power to will, and our strength to perform; He for Christ's sake and through His intercession pardoneth our infirmities, forgiveth our iniquities; and whosoever shall be saved, shall be saved through Him, and as a member of Him. But who then *remain* members of Him? and by what shall we, who have thus been saved, be judged at the last day? Holy Scripture, my brethren, from first to last, gives but one answer; "by our works."

[q] Matt. x. 22. [r] Heb. iii. 14. [s] Heb. iii. 6. [t] Rev. ii. 10. [u] Rev. iii. 21.

"Thou renderest to every man, according to his works[x]." "The works of a man God shall render unto him, and cause every man to find according to his ways[y]." "Shall He not render to every man according to his works[z]?" "God shall bring *every work* into judgment, with every secret thing, whether good or bad[a]." "What is a man profited," asks our Blessed Redeemer, "if he shall gain the whole world, and lose his own soul? For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man *according to his works*[b]." "I, the Lord, search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings[c]." "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but to them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil[d]." "Every man shall receive his own reward according to his own labour[e]." "We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether good or bad[f]." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to the flesh shall of the

[x] Ps. lxii. 2. [y] Job xxxiv. 11. [z] Prov. xxiv. 12. [a] Eccl. xii. 14. and xi. 9. [b] Matt. xvi. 26, 27. [c] Jer. xvii. 10. [d] Rom. ii. 6—9. [e] 1 Cor. iii. 8. [f] 2 Cor. v. 10, 11.

flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting[g]." "Whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance;—but he that doeth wrong, shall receive for the wrong which he hath done[h]." "As He Which hath called you is holy, so be ye holy in all manner of conversation;—and *if ye call on the Father,* Who without respect of persons *judgeth according to every man's work,* pass the time of your sojourning here in fear[i];" i. e. our very privilege, our very permission, to call God "Father," is an aweful gift; if we pray to Him as our Father, knowing that though children, He will give to us "according to our works," favouring none, but just and equal to all, we should, the Apostle says, "pass the time of our life here *in fear*" and awe. "I saw the dead," says the beloved Disciple[k], "small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." "I am He," saith our Lord Himself, "That searcheth the reins and hearts, and I will give unto every one of you according to your works[l]."

[g] Gal. vi. 7. Eph. vi. 8. [h] Col. iii. 23—25. [i] 1 Pet. i. 17.
[k] Rev. xx. 12, 13. [l] Rev. ii. 13.

Behold, brethren, with what aweful voice all Scripture, from Job to the Revelations, gives the same solemn answer, "Thou shalt be judged according to thy works:" and all the history of the Old and New Testament relates in deed what it says in words, how holily and how awefully and how severely, as men would think, men have been judged according to their works. Be not deceived then, as saith the Apostle; Satan would use every means to take away this truth out of our hearts; he would make us through the things of the flesh forget it; he would tell us now, as in Paradise, "ye shall not surely die;" he would seem to praise God, Whom he teaches men to blaspheme, and tell us "ye shall not die, for God is very merciful;" he would teach us that it is like a hireling to look for a reward, which yet our Blessed Saviour in His human nature, Scripture[m] saith, looked for; he would take the appearance of an angel of light, and use the holiest doctrines, and teach us that if we profess a belief in Christ, we shall be accepted, and shall *not* be judged according to our works, although Scripture says we shall; he would make us think it a merit to renounce our works, and that if we renounce them, we shall not be judged by them.

There is nothing from which the heart of man so recoils as to have all his secret works brought into judgment; to have them all spread before him, before men and angels; to be judged according to them; not to judge himself, as he may in this life,

[m] Heb. xii. 2.

but to be judged by One All-holy; to have his doom fixed according to them, to heaven or hell endlessly. Yea, well may men shrink from it; for who knows not of that in himself, which he would not wish to have brought out before the world, before sinful men, such as himself, which he would fain forget and have forgotten? He would gladly throw himself (as we all at the end must) on the mercy of God, but he would not in any way have account taken of his works. And therefore Scripture enforces and would drive this truth home into our very souls, that we may not escape it, and ruin ourselves: wherever we open Scripture, we find it; our own consciences, (if we would listen to them,) the world around us, the history of others or of ourselves, and most of all our Judge Himself, tells us, "Thou shalt be judged, according to that thou hast done, whether it be good or bad."

But what works, and what are meant by works? Every thing, wherein we have a choice one way or other. Thoughts, words, as well as outward actions, are among these works. Our thoughts are works; "yea, in your hearts ye *work* iniquities," says the Psalmist[n]. And yet, how much of our life is passed in thoughts! how much, even while we are outwardly employed upon other things! what a hidden world of thought is there within every man's bosom, known only to himself and to God! how they crowd each other, throng one upon another, come unbidden, leave no outward trace, and yet, if wilfully ad-

[n] Psalm lviii. 2.

mitted and entertained, defile! "Out of the heart," says our Blessed Saviour[o], "come evil thoughts—and these (as well as evil works) defile the man!" How quick they come, so that the mind half or wholly assents to them, and so sins, even if the man speedily recover! How quickly, for instance, (as each one's besetting sin may be,) will thoughts of anger, covetousness, vanity, lust, greediness, malice, hatred, suspicion, ill-will, or worldliness, come into a man's heart, and be lodged there, and inwardly acted upon, while he, from very habit, is scarcely aware of it! How often will one, even after he has broken off a sin, have a momentary pleasure in the recollection of its enjoyment, even though he shake it off again! how will he even imagine the pleasure of a sin from which he was saved! how will a thought of vanity express itself in the countenance or the gesture, though the speech give no utterance to it; how will it colour other actions! how will such thoughts do their work, and then vanish unperceived! how, even in this house of prayer, will strange thoughts steal away our prayers! "Who can say, I have made my heart clean[p]?" and if saints have so spoken, what must be the case of common Christians! How, for instance, will worldly thoughts beset a man during his whole employment; and yet covetousness is idolatry! how, on the news of another's well-doing, will envious thoughts be the first to enter a man's mind; and yet envy is the especial sin of the Evil

[o] Matt. xv. 19, 20. [p] Prov. xx. 9.

one! and "where envying and strife is, there," says the Apostle[q], "is confusion and *every evil work*." So that a man may be full of evil, although he perceive it not, because he has been accustomed to think only of his outward actions, and these may be outwardly fair to men. A mere worldly person, who does not overreach, is not dishonest, will pass well among men, and yet "his eyes and his *heart* are not but for his covetousness[r]:" and so on through the whole black list of sins. "Woe to him," saith Scripture[s], "that coveteth an evil covetousness;" "the covetous man shall not inherit the kingdom of God[t]." Any one who has by God's mercy been awakened to watch his besetting sin, will be scared to see how often thoughts connected with that sin are more or less received into his mind. And, O my God, if these things are to be given account of, how much besides, how many more thoughts,—which we do not check,—which we have indulged,—which we have sought after,—and which yet were sin! And yet He with Whom we have to do is "a Discerner of the *thoughts* and intents of the heart[u]." It is one special part of the Day of judgment "to judge the secrets of men[x]," "to bring to light the hidden things of darkness, and make manifest the *counsels of the hearts*[y]." "I am He," He saith, "that searcheth the reins and *hearts*, and I will give unto every one of you according to your works."

[q] Jam. iii. 17. [r] Jer. xxii. 17. [s] Hab. ii. 9.
[t] 1 Cor. vi. 10. Eph. v. 5. [u] Rom. iv. 12. [x] Rom. ii. 16.
[y] 1 Cor. iv. 5.

Then also *words* are "works;" they are among the works for which a man shall be acquitted or condemned. "I say unto you," says our Blessed Lord, "that every idle word that men shall speak, they shall give account thereof in the Day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned[z]." It needs not for a man's condemnation that he have sinned in deed, as men call deeds, "by his words he may be condemned." "Death and life are in the power of the tongue; and they that love it, shall eat the fruit thereof[a]." Of many sins, of many damnable sins, the tongue is the natural and chief instrument. Therewith men persuade others to sin, or lessen their dread of it, or cheer them on in it; yet "cursed is he that maketh the blind to go out of his way[b]." Therewith men blaspheme God and take His holy Name in vain, yet such, God saith—the more awefully, because He expresseth not what the judgment will be,—"He will *not hold guiltless*."—Therewith men curse men, which are made after the likeness of God; yet whoso "loveth cursing," God saith[c], "it shall *happen unto him*." Therewith men lie one to another, yet "liars," God saith[d], "shall have their portion in the lake of fire." Therewith men slander, backbite, speak evil one of another; but "if ye bite and devour one another, take heed that ye be not consumed one of another[e];" —therewith they cheat and defraud each other; yet

[z] Matt. xii. 36, 37. [a] Prov. xviii. 21. [b] Deut. xxvii. 18.
[c] Ps. cix. 17. [d] Rev. xxi. 8. [e] Gal. v. 15.

"the Lord is the Avenger of all such, as Himself hath forewarned and testified[f]." Therewith how many of the works of the flesh are wrought, "uncleanness, lasciviousness, hatred, variance, emulations, wrath, strife, maliciousness, debate, deceit, malignity, whisperings, despitefulness, pride, boastings, undutifulness to parents[g]," whereof God saith, "the judgment of God is, that they who commit such things are worthy of death[h]," that "they who do such things shall not inherit the kingdom of God[i]." Surely, as St. James[k] saith, "what a fire, what a world of iniquity the tongue in itself is, defiling the whole body, and setting on fire the course of nature, and it is set on fire of hell!" and how should it, thus kindled by hell, escape the fire of hell hereafter? whence in the parable, the "tongue" of the rich man especially is "tormented in that flame." And yet not the very bad only thus sin with the tongue. "If any man offend not in word," says St. James[l], "the same is a perfect man;" and since we are so far from perfect, what must our offences be! Yet all the sins of the tongue are sins of the heart also, for "out of the abundance of the heart the mouth speaketh." Yet are they not all its sins, for the heart has many sinful thoughts, which it is ashamed to utter, although it shall be compelled to utter them at the great day.

If such are the evil works of the tongue and of the thoughts, whereof men must give account, how

[f] 1 Thess. iv. 6. [g] Gal. v. 19, 20. Rom. i. 29, 30.
[h] Rom. i. 32. [i] Gal. v. 21. [k] iii. 6. [l] iii. 2.

many must those be of the whole body! all deeds of violence, of wrath, uncleanness, gluttony, drunkenness, revellings, thefts, sabbath-breakings, petty acts of dishonesty as men speak, spitefulness, unmercifulness, unforgiveness! and these again are sins of the heart also, they have been sinned oftentimes in heart, before they are sinned in act, and when sinned in act, there are the two-fold sins to account for, the sins of the heart and the sin of the act too; nor may we look upon the sins of the heart or our sinful thoughts, only as leading to the open sin; they are themselves sins; they were by themselves worthy God's wrath and damnation; they make the open sin worse, because a thing thought of beforehand is worse when done, and is done against many more checks of God's Holy Spirit; and yet they remain as so many separate sins, which are also to be accounted for; so that when a man recollects one sin which he has committed, there will be many more behind, which he does not recollect, which led to it, but which were themselves sin. Let a person trace the course of any one sin, he will have had much doubt probably before he first gave way to it; and even after he had begun to give way, he will have had much doubt before he fell into the act of sin; and even after his first fall, he will have had some struggle with himself before he *altogether* gave way; and even after it grew into a habit, he will have had visitings of compunction, and secret calls to abandon it; and each of these feelings of doubt, or mis-

giving, or remorse, or fear, was the work of God's Holy Spirit within him; and if he gave way, (i. e. gave way to Satan,) he will have to give account for having so many several times done despite to God's Holy Spirit, and grieved Him. And this is but one sin, and how many sorts of sins are joined together with each one sin. This is but one sin, and if one attempts to think of all, "the whole head becometh sick, and the whole heart faint." And in this one sin, which is fixed most upon his conscience, he may see the history of many others to which he is not so alive.

Such are some of the kind of actions, brethren, by which men are to be judged; and what or how many of them are to be brought into judgment? *All*, none excepted; all of every sort; for when Holy Scripture excepteth none, none are to be excepted; and Scripture saith, men "shall be judged according to their works;" "God shall bring *every* work to judgment;" "the dead were judged out of those things that were written in the books according to their works." All man's works, then, which he hath ever done, will be brought forward; every thought, word, and action; not, for example, that any one has been a drunkard, or unclean, but each separate action and thought, all will be brought before him; perhaps all will be brought before him at one moment of time; and as an earnest thereof, even in this life, God sometimes brings before a man, in one moment of agony, a large portion of life, brings up things long forgotten, and he sees in a

moment a world of ill done by himself; he sees himself in all the ill which he has done. With God there is no past or future; all is present to Him, and He may make all our sins at once present to us, as they are to Him. But, in any case, every evil work, which every man hath done, will be shewed openly before God, and the Holy Angels, and the whole world; every one, things hidden, and things known; things which none saw, save the sinner, as well as things seen of men; the sins of boyhood and youth, as well as the sins of manhood and age; sins, which passed from our thoughts as soon as sinned, or which we scarcely thought to be sins, as well as those which we remember: sins repented of, and sins unrepented; every sin, from the disobedience of the child to murder or hatred of God; every murmur of discontent, every thought of vanity, "every idle word," every angry look, every unclean thought, every thing, which man has ever thought or said or done, or not done, not said, not thought, as he ought, all his neglect of or carelessness in prayer, all his unthankfulness to God, shall be brought into judgment. Think, my brethren, how much takes place in the hours of any one day; how many thoughts you have, how many words you speak, how many acts you do; and in all there may be sin: all may be done as God wills or as He wills not; think then what there would be in the hours of many days, many hundreds and thousands of days: that were a very short life which had not thousands of days; and yet each day of those

several thousand days, since thou first knewest good and evil, throughout all its several hours, has its own account to give to God.

Again, who are they who are to be judged for *all* their actions? *All:* "we shall *all*," says the Apostle[m], "stand before the judgment-seat of Christ." Not those only whom the Judge shall pronounce "Cursed," and who shall depart into fire everlasting, but *all;* not only those who shall be condemned, but those who shall be saved; *all* alike shall come into the Judgment; *all* alike shall stand before their Judge; *all* shall give account of *all* things done in the body, whether they be good or bad. The highest saints shall be there. There shall St. Paul be, and give account of his "labours most abundant" for the sake of Him Who is his Saviour and his Judge, and of his sharp contention with Barnabas: there of St. Peter shall be known his faithful feeding of his Redeemer's sheep, and that wherein he "was to be blamed," at Antioch; there shall all the Martyrs, Confessors, and Saints of old time be, shaming us that we have not come up to them; there shall we all, one by one, be, giving account of all the talents we have each received, all the help which we have each had from God, all the good things, which by His strength we have done, which He has wrought in us, and wherein we have (amazing words!) wrought together with God[n]; all wherein, loving our Blessed Redeemer, we have kept His commandments; but also all wherein we have grieved

[m] Romans xiv. 10. [n] 2 Cor. vi. 1.

God's Holy Spirit, and neglected His warnings, and put aside His help, and done against His commands —we shall have to give account of all; *all*, from the hour of our baptism to our death, will be tried by the Will of God, which is the righteous and unerring measure and source of all right things; and as they are wrought in God, or no, according to His will, or no, so will they by Him, Who is "no respecter of persons," be rewarded or punished, and more or less rewarded, everlastingly.

But some will be ready to ask, how doth the precious Blood of Christ advantage us, if we are thus to be judged according to our deeds? if those who believe in Christ, and flee unto Him for refuge, and trust and rely in Him with all their hearts, are still to be judged by their works, what have they more than others? we have renounced our own righteousness, our own works, they will say, we have cast them away like "filthy rags;" if we must be judged by them, how are we better off than others?

This way of speaking is in part true, in part not true. As far as it means, that the precious Death of Christ is the only meritorious cause of our salvation; that man's best works were nothing in themselves, nay, that in themselves they would be sinful; that whosesoever sins shall be forgiven, shall be forgiven only for the sake of that One Sacrifice for Sin; this is, of course, most true: but if it means that we shall be judged by any thing else but our own works;—our works of sin which we have wrought ourselves, or our works of righteousness, which God hath wrought in us;—then it is as plainly false;

for it goes directly against our Lord's own words, "He shall reward every man according to his works."

False then is every system of "will-worship and would-be humility," which, under the show of not trusting in works, would make a work of faith, and look to its faith as something of its own, and seek to be saved by what it thinks faith. "Without faith we cannot please God[o]," or do works pleasing to Him; yet not by our faith shall we be judged, but by our works. He has assigned us no other witness of our love for Him, than this, "Keep My commandments[p]." He has told thee that thou shalt be judged, not according to what thou persuadest thyself that thou feelest,—but by what thou dost,—by thy works. The precious Blood of Christ is the sole hope of thy salvation, but not without thyself. In Baptism that Precious Blood is applied without works; then wert thou taken out of thy state of nature, that thou mightest, through His indwelling Spirit, "work out thy salvation," that thou mightest "do such good works, as He had prepared for thee to walk in." What, as wild branches, we would not have done, *that*, having been grafted into the true Vine, we received power to do,—bear fruit,—not of ourselves, but through that blessed stream which runneth through every branch of the Vine which will receive it, and which cometh from Him, members of Whom we were made. Whatever any one hath, he hath received,

[o] Heb. xi. 6.

[p] John xiv. 15. "If ye love Me, keep My commandments."

and may not boast[q]; yet men may receive power to "work righteousness," and so "obtain the promises[r]."

We must not then think of our works as something separate from Christ; they are Christ's works in us, and, as far as they are wrought in Him, to be thought of thankfully, and acknowledged humbly. They are a store and an earnest (however little we know of their real value) of an eternal reward, and, as well as that reward, to be acknowledged as His gift.

Since also we are thus closely united with Christ, these works so wrought have an inexpressible value, which of themselves they could not have; they are not to be looked on as our works as men, but as belonging to those who have been taken out of our lineage in Adam, and made members of Christ; they belong to us, as we belong to the Only-Begotten Son of God, and for His sake, the Father looks upon them, as upon us, with infinite love, a love which they deserve not in themselves, but wherewith He beholds them and us, as being wrought in and through His Only-begotten, Whom He loveth infinitely.

These were the comforts of saints and their glories. But for us, whose measure for the most part is so poor, there is yet another consolation, which was also a far higher comfort to them, who knew it so much more,—that not simply are our works, such as we now have, wrought in Christ, but that we,

[q] 1 Cor. iv. 7. [r] Heb. xi. 33.

having been made members of Christ, are, by His all-prevailing Intercession, retained such. By that intercession, He Who is the Sacrifice and High-Priest, pleadeth His own Sacrifice for our sins, and appeareth as our Advocate with the Father, presents also our broken prayers, our interrupted longings, our dried-up fountains of tears, our half-penitent penitence, our defective victories, our scarred strifes with sin, cleansed and purified by His precious Blood. By virtue of that Intercession, He by His Holy Spirit, Which He hath given us, Which still dwelleth in us (unless we be reprobates[s]) and uniteth us to Him, still giveth us power to offer even these services, and maketh them available; He maketh us partakers of the prayers of the Church and of our friends, of His absolution, through His Ministers; of the Holy Communion of His Blessed Body and Blood, our ransom: and what raised them, who used these means rightly, to high thrones in heaven, may, we do trust, save us from falling into the gulf of perdition. For in Him we have, though a just, yet still a merciful, Judge, Who hath compassion upon our weakness, and is "touched with the feeling for those infirmities," which He bare for us on the Cross. Thrice-blessed were they, who kept their white robes, wherewith in Baptism He clothed them, and bare them, through His grace, undefiled before His tribunal, to life eternal[t]; yet blessed they also, who, having defiled them, have washed them with their tears, and through their

[s] 2 Cor. xiii. 5.

[t] Old English Baptismal Service.

tears had them cleansed anew in His Blood. Blessed they, who overcame and "kept His works unto the end[u];" yet blessed they also, who having been overcome, have "remembered[x] whence they were fallen, and repented, and done the first works." Earnest repentance, and what belongs to repentance, is a great work, which He giveth, and which He will accept.

This doctrine, thus briefly set before you, was a chief means by which holy men of old attained their excellence. They believed in heart, as well as in lips, that God was "a Rewarder of such as diligently seek Him," and so "they sought Him early" and earnestly and through their whole lives. They "looked to the recompense of reward;" they with their Master and only Saviour, "for the joy which was set before them, despised the shame and endured the cross," yea, "took up" cheerfully their Saviour's "cross, and followed Him." They considered ever their latter end, and so keeping their eyes stedfastly toward heaven, they looked on all which they met with in this world as short and trifling, and of no account. The world's pleasures, its follies, its sins, had no hold upon *their* hearts. They saw them not, felt them not; their souls and their thoughts and their desires were stedfastly fixed in heaven, where their Saviour is, and so they scarce saw those things, which we, who look so unsteadily around us, with so little fixedness of purpose, are so continually embarrassed with. And this doctrine they placed for us in all our Creeds, that we might fix it in our

[u] Rev. ii. 26. [x] ib. v. 5.

hearts: they set it before us whenever we should come into these houses of prayer; "He shall come from the right hand of the Father to judge the quick and dead;" they would have us repeat it, whenever we profess that belief, on which our salvation hangs; they would have us daily repeat it, so we should have it throughout the day fixed in our thoughts. *They* ever daily thought on the "four last things," death, judgment, heaven, and hell, and so were ever armed against the wiles of Satan.

In these days even earnest-minded persons often regard this truth less than they ought; they think that they shall have to give account of their stewardship *upon the whole*, whether they have believed in Christ or no, but they do not accustom themselves to think that they shall be judged, not simply by what they on the whole became, but by all the several actions of their lives; and on this account, in part, among others, have we not reached the measure of the deeds of our fathers.

The doctrine is full of comfort, and full of awe. It gives to all our separate actions a value beyond what we can think. All are there, all are written in God's book, all "the follies of our childhood, and the headiness of our youth, the wildness of our head, and the wanderings of our heart[y]" after these perishable things, all the sins of our tongue, all the evils we have done or caused, as well as the little good which most of us have done, and so also all which we shall do, day by day, the least as the greatest,—

[y] See Bishop Taylor's "Golden Grove;" Litanies. For pardon of sins.

all is there written. He who "numbereth the hairs of" all "our heads," for Him it is a light thing to note all the actions of our lives; what we, who are here this day, have done since we have been in this house; how we have prayed, listened, repented, praised Him; what we shall do when we leave it; how we employ the rest of this, the Lord's day; how we act in our homes, at our meals, this day and through the week, in the pettiest things of this life; how we govern our tempers, our appetites; the pettiest and most common acts of dishonesty in trade, even those which are so common that men scarce account of them; the ready lie, to excuse self, or to gain, or to please; the proud look; the wanton or the vain thought; the backbiting speech; joy at our neighbour's ill, or envy at his good and of God's grace in him; how we deny ourselves as well as how we are kind to others; all will be there, and by all shall we be judged.

Be this then ever before us; be our first thought, morning by morning, to think of the morning of the resurrection; be our last, night by night, the sleep of death, after which cometh the judgment; be this our safeguard through the day, "Soul, take heed what thou doest, for for all these things thou wilt be judged:" remember the parching flame, the never-dying worm, the everlasting fire, the gnashing of teeth, "the smoke of the torment" which "goeth up for ever and ever," where "they have no rest day nor night[z]." Set heaven and hell ever

[z] Rev. xiv. 11.

before your eyes, so may you escape hell, and by God's mercy attain heaven; remember the aweful sight when He, Who came to be our Saviour, shall come again to be our Judge; when the sight of the Lamb Who was slain to take away our sins, will be so terrible, that men shall "say to the mountains and rocks, 'fall on us, and hide us from the face of Him That sitteth on the throne, and from the wrath of the Lamb[a].'" "We shall surely die, because we have seen God[b]," they said of old. What will it be to see God, and wish to die, and not be able to die? to see Him, not in mercy, as He ever shewed Himself to men, but in wrath? to find that in all whom you have sinned against, you have sinned against Him; that in all you have despised, you have despised Him; that the evil which you have done to the least of His brethren, you have done to Him; that He, the sinner's only hope, Who so long suspended the Father's sentence from you, is come to do vengeance on all the ungodly who would "not obey the truth;" that they who obeyed not His sceptre, must be crushed by His rod?

It is very aweful to repeat these words; aweful to us, who know so little of it; aweful to us, who know them only as words, and know them not, (God grant that we may never know them!) feel them not, see them not, as realities. What would they be when we see them? What to see the un-

[a] Rev. vi. 16.

[b] Jud. xiv. 22. add vi. 22. Gen. xxxii. 30. Exod. xxiv. 11. xxxiii. 20. Deut. v. 22. Is. vi. 5.

veiled presence of God, Who "is a consuming fire," in His wrath? What to see Him, Who came to reveal the good tidings of the Gospel, as "the power of God unto salvation unto every one that believeth," when He shall come to reveal the full wrath of God upon them that believe not?

The end then is briefly this, "Fear God, and keep His Commandments, for this is the whole of man. For God shall bring every work into judgment, with every secret thing, whether good or whether bad." Be we all more watchful, what for the future shall be written in those books which shall be opened in that day, and from which our sentence shall be read. Be the young, of whom as yet little comparatively has there been written, especially heedful, what shall be there written. Their pages are not yet filled up; let them keep themselves diligently through God's holy keeping, that not evil but good may be written of them there. And for us, the larger portion of whose account is already there, labour we the more, that what is already there against us, may be at the last blotted out; what yet remains, may be more according to His will. For all which yet remains, be diligent; for all the past, repent; for *all* you must be brought to judgment, for *all* repent. Watch over *all* your acts, thoughts, deeds, as having to give account for all; repent day by day of "*all* the sins, negligences, and ignorances" of *all* your past lives; bring them all before Him, at least when you repeat His Son's own words, "Forgive us our trespasses;" pray Him for

His Son's sake to forgive them all, to blot out all; do "works meet for repentance;" acts of restitution; acts of humiliation; acts of penitence, acts especially of self-denying charity, whereby Scripture saith, "iniquity is purged away:" and though you must see your sins once again read out of that book at the judgment-day, they will not be your condemnation. Pray Him with the penitent thief, to remember thee when He cometh in His kingdom, and not to remember thy sins; and He Who despiseth not the sighing of a contrite heart, nor the desire of them that *be* penitent, He will cause His face to shine on thee. Not a single sigh for past sins escapes His ears; not a groan of the heart but is heard by Him; not a tear falls to the ground, but He putteth it in His bottle; not a breathing of the soul after His holiness; not a loathing of our own unholiness; not an act of self-abasement, or humbling ourselves for sin; not a yearning of the soul for a purity which it hath not, if it be but followed by action; not an act of mercy, done in hopes that we may "obtain mercy;" not an act of self-denial in token of our displeasure and self-condemnation at our offences, but we shall find there; every fragment of our poor sorrow and service we shall find there, gathered and stored up, and nothing lost. We know not what they are, yet God doth, and giveth them a value which they have not, for His Son's sake; and He Who gave us our godly sorrow, will then acknowledge it; He Who gave thee thy humility, will then exalt thee; He Who taught thee

mercy, will be merciful unto thee; He Who gave thee the mind to give to His poor members, whether it be the cup of cold water, or the two mites, if they be all thou hast, or to give abundantly out of abundance, He will own them as done unto Himself. He will blot out, once more and for ever, the handwriting against us, that our sins and iniquities be remembered no more: and our Judge Whom we have besought to help us, and in Whose name we sought forgiveness, will acknowledge us, and say to us not merely "Go in peace, thy sins be forgiven thee," but "Thy sins be forgiven thee, enter thou into the joy of thy Lord;" and "so shall we ever be with the Lord," in the blessedness of heaven, which is above all thought, praising Him Who hath redeemed us, and hath cleansed us from our sins, and given us repentance, and saved us from Satan, and from ourselves, and from everlasting punishment.

Only be zealous and repent, and "bring forth fruits meet for repentance," and pray God daily to forgive you, for His Ever-Blessed Son's sake.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

CHRIST, THE SOURCE AND RULE OF CHRISTIAN LOVE.

A SERMON,

PREACHED ON THE

FEAST OF S. JOHN THE EVANGELIST,

MDCCCXL,

AT ST. PAUL'S CHURCH, BRISTOL,

IN AID OF A NEW CHURCH

TO BE ERECTED

IN AN OUTLYING DISTRICT IN THAT PARISH;

WITH A PREFACE

ON THE RELATION OF OUR EXERTIONS TO OUR NEEDS.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH,
LATE FELLOW OF ORIEL COLLEGE.

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PREFACE.

The following Sermon is published, as it was preached, if it may, in any way, aid in increasing the impulse, of late given to Church-building, and to self-denying charity, as shewn therein. In the exertions which have been made in this necessary work, during the last years, there is much reason, as in the restored Temple after the Captivity, for joy and thankfulness, still more for sorrow and humiliation: joy, that God is bringing back some few wanderers into His fold, out of the captivity of Satan; sorrow, that for each hundred restored, tens of thousands are, through our neglect, still wandering in the pathways of death; joy, in that in these exertions, inadequate and imperfect as they have been, we may see "the good hand of our God upon us" rousing us from our past listlessness, and leading us forward to increased performance of duty, of which we may trust that the present beginnings are but the dim morning-dawn; for sorrow and humiliation, in that, as a nation, we have so little profited either by mercies or by warnings, and have fallen so short of the stirrings of His hand. And unless we humble ourselves, there is little hope that God will raise us up to do deeds more worthy of our Christian Name. Boasting of our new Churches, our deeds and contributions, blinds ourselves, and must be displeasing to Almighty God. New Churches, if we were indeed faithful, would be

an ordinary daily sight, (for it was calculated long ago that to provide for our increasing population alone, omitting the deep debt already contracted, a Church should be built daily,) so ordinary a sight, that it would be rather strange not to see them rising. As it is, the sight should humble us, because it is its rareness which makes each new Church a source of so much gladness. We have been mixing too much self-gratulation with the rightful joy, that something has been done among us for God's glory and the souls of men; all works of duty and mercy have their allotted joy: yet more may it be a joy, if in this renewed anxiety to fulfil on a larger scale forgotten duty, we may venture to recognize the tokens of our Master's Countenance, looking graciously upon this portion of His Church, and by His look, quickening it. Yet such as we have been and are, that Look rather bids us "Repent and do our first deeds," "remember whence we are fallen," than imparts the bright joy of those who have not so fallen; it is a gracious Look, bestowed, we trust, upon us as upon St. Peter, recognizing and restoring us to be an Apostolic Church, as him to be an Apostle; but not until, with him, we have "gone out and wept bitterly." We are apt to speak of the neglect of our immediate forefathers, of the slumber of the last century, of their neglect[a] to provide for the growing population, of their leaving to us their task and burthen to bear as well as our own; and, because we are doing something ourselves, we contrive to hide from ourselves that we are rehearsing the same sad tale of neglect and listlessness

[a] Yet in those times, one Nobleman, of whom the author knows, built four village Churches, one very handsome, and four parsonage houses: has this individual exertion, though now happily re-commencing, been so common among us, that we dare take on ourselves to judge those times?

and indevotion; if they were losing ground, so are we; if they were allowing the wants to accumulate, to be supplied (if at all) by posterity, so are we; if they were but little aware of the extent of the deficiency, and did (as it is alleged) well-nigh nothing, we do but little, though we have not even their excuse; we know, complain, of our wants, yet set ourselves not in earnest to remove them; "spiritual destitution" is become a current phrase, yet while we acknowledge thereby both the misery and duty, we remedy it not: if they threw the duty upon the State, and shielded themselves under its neglect, we acknowledge that the State will not help us, and yet put not our shoulder under the yoke to help ourselves. If they were asleep, we are but like persons in their first waking, unconscious of what is going on around us, whether we are going backwards or forwards, making uncertain unstedfast motions here and there, and thinking and telling people that we are awake, because we have ceased to be fast asleep. We may indeed trust that it will yet be well with us, if this awakening end in our being awakened; yet if we comfort and congratulate ourselves on our present state, it is too like the voice of the sluggard, "A little sleep, a little slumber, a little more folding of the hands to sleep, until poverty come as one that travelleth, and want as an armed man."

The powers of evil are awake, ever on the watch; we see their stirrings, the musterings of their hosts; we feel their approach, their very breath; we speak with terror of Chartism and Socialism; we feel that in the heathen population of our places of manufacture or our mines, there is a moral contagion generated, polluting our atmosphere, choking our breath, and greater than we can know of or conceive: our ills are the greater because we know not what to look for, what form they may assume,

and so also, what form they may not assume; when and how they may not start up upon us; we know that they are withheld by no visible might, but by an Unseen Hand, yet betake not ourselves in earnest to find protection under the shadow of That Hand; we speak currently and familiarly and even well, of an approaching conflict of the kingdoms of Light and darkness, of Christ and Belial, and yet arm not ourselves in earnest for the battle, nor seek to Him Who alone can avert it. We seem like those of old, who were "eating and drinking, marrying and giving in marriage, until the day when Noe entered into the ark, and the flood came, and swept them all away."

Meanwhile, we are congratulating ourselves, as if all were now right; we hear here and there of plans of ten Churches for some vast town, or fifty for our Metropolis, which is one ninth of our whole people; and, unaccustomed to the like, think that all will now be well; or a fund is raised by instalments for successive years, and the sums so subscribed make a fair show; and in this we rest; the effort is made, and we contemplate it and ourselves in it as though we might account ourselves charitable or safe, and had done not only enough, but a work of supererogation, (so much we seem to admire it,) in having done one deed of Christian charity for the relief of the spiritual starvation of millions; (as though having done a duty once, were a reason for having done with it, instead of persevering in it;) meanwhile, year by year glides by unmarked; the Churches are slowly raised; and long before they are finished, the growing population has far outstripped our lagging steps; the giant growth of our numbers, though silent, stops not; it makes not one effort, like our contributions, and then stands still; it rests not, day nor night; undiminished by foreign war, and as yet by domestic

sedition, unvisited by God's immediate scourges of famine and pestilence, it swells upon us, year by year, a mighty torrent of human souls, gathering fresh strength every where, enlarging every instant, in well-nigh every place, unheard, unheeded, but unceasing and universal, and growing almost visibly under our eyes, if we would but mark it; pent in as yet within the bounds of human law, and stilled by Him, Who "ruleth the raging of the sea, and the noise of his waves, and the madness of the people," but ready to burst forth and overwhelm our land, if ever He should withdraw His merciful "Hitherto shalt thou come and no further;" and while we might fence it in, and conduct it on safely to eternity's endless, boundless, ocean, through the widening channel of the Church, we neglect it. Year by year, we may have some few thousands more inclosed within the Church; yet year by year we have also fresh tens of thousands shut out from her; more Christians, yet far more Heathen also; more light, yet increased darkness. And who then is to guarantee to us that this growing darkness shall not extinguish the light, which we are at so little cost and pains to keep alive? or, if we have still hope in God's past and present mercies to our Church, that our "candlestick" shall not be "removed," nor our "light put out in obscure darkness," where is our pledge that we shall not be left alone, as "an ensign on the top of the mountains, or a beacon on a hill," a monument at once of God's mercy and His wrath, kept alive, like His former people, "for the fathers' sake," yet widowed of all those children, whom God "begat and nourished up" for us, but whom we have failed to keep for Him? It is painful to quote solemn words, lest they prove our condemnation, and we be "bearing witness" and passing sentence against ourselves; yet what is this but attesting that we are the children of the fathers, whom in words we condemn, and in deeds

we imitate, so far from repairing the negligence we condemn in them, that we fail in our duty as they failed in theirs? Why, then, unless we repent and apply ourselves more earnestly to our duties, should it not be said to us, "Truly, ye allow the deeds of your fathers;" "fill ye up then the measure of your fathers, that on you may come"—one shrinks from giving any conclusion to these words, but that they may not fall upon us, and that the blood of those, whom we leave to live and die as Heathen, be not visited upon us, we have much need of more faithful self-denying exertion.

But how old are we, that we should be speaking of the sins and neglect of our forefathers rather than of our own? Are we or they responsible for what took place between 1811 and 1831? or if the generation immediately before us were united with us, are we free? In those twenty years, we, for the most part, were living, acting, hearing what went on around us, and God's word exhorting us by our hopes and our fears, by God's love and His wrath, to have mercy on Christ's poor, nay, we were ourselves praying for the coming of His kingdom and the doing of His will, before we prayed for our daily bread or the forgiveness of our sins; we were praying daily or weekly for His Church, for "our Bishops, Curates, and the congregations committed to their charge:" and yet in these same twenty years, notwithstanding two parliamentary grants, amounting to £1,500,000, while the increase of the population was nearly 4,000,000, the increase of church-room was but 500,000[b]: that is, on the lowest and most inadequate calculation, in those twenty years, there were added to our people two millions and a half of undying souls, for whose salvation no provision whatever was made by a Christian state, or an Apostolic Church; two

[b] Report of Windsor and Eton Church Union Society, 1839, quoted in British Critic, No. 54, p. 468.

millions and a half were added to the sins of our immediate forefathers; mostly, in name as well as in life and in vices, Heathen, and perhaps less miserable, because they were so, but, except as so far as God's love may, by a dispensation secret to us, undo the effects of our want of love, left to perish for ever. These were our deeds; those whom in those twenty years we left to be added to the existing Heathenism, were equal to one fourth of the whole population of England before them. Whatever then we may since have done, or be doing, were it ten-fold what it is, those twenty years,—in which not our fathers only, but we were involved,—saw a phænomenon, the like of which, for its frightfulness, was never seen in any Christian Church since her beginning hitherto, from the day that the Sun of righteousness dawned upon this earth,—that, in the bosom of one Church, there sprung up two millions and a half of Heathen; that, instead of souls being "added to the Church," the scions of the vine which God had planted here were left to grow wild; the offspring of our own bowels, the children of our own Church, were shut out from her who is the image of heaven, and who was the appointed instrument and Ark to conduct us thither. The number of Heathen added to the people in these twenty years was at the lowest estimate, nearly twice as many as souls "added to the Church;" they were equal to one fourth of all who ought to have been, or were gathered into the Church before them; one fourth of all who would have been refreshed under her shadow, had she still retained the full blessing of her God and Maker Who planted her and "filled the land." It is difficult to realize this painful fact, that had all England before been one Church, there has, within twenty years, sprung up a nation within her, alien to her and often hating her and the Gospel and the Light, equal in magnitude to one fourth of what she was, before those twenty years began.

This was what we left undone; and what did we? We, nationally and individually, built, rebuilt, enlarged, repewed, galleried Churches[c], which our fathers built,—and of this far the most in what cost the least, contriving that the ancient structures which our fathers built to God's glory, should, after in a way little seemly or favourable to devotion, hold more worshippers—but in all these ways together, we contrived to provide room for 500,000 additional persons, grown people and children together; i. e. on an average, for 25,000 in each year, and this throughout all the counties of England, and aided, alas! one must rather say, chiefly, by a grant of £1,500,000, which because raised out of the general resources of the nation, we none of us felt individually. Twenty-five Churches containing 1000 each,—had they been so much as this, whereas the room was chiefly gained by cheaply re-adapting what our forefathers had bequeathed to us, but had it even been gained by building new Churches,—twenty-five Churches would have been the offering annually made by this wealthy country, collectively and individually throughout its fifty-two counties; one Church in each two years would have been the quota furnished by each

[c] It was painful to see in former years in the Reports of the Church-building Society, how small a portion of its contributions went to assist in building new Churches; the most was employed in eking out somehow by new pews, or galleries, or otherwise, those already existing. And since in almost every new Church, the first consideration was, how much of the burthen could be shifted off persons' own shoulders upon that Society, it implied how few Churches were then built. The last report of that Society acknowledges the fact, in speaking with thankfulness of a change. "Of the number of grants made during the last year, it is satisfactory to find how large a proportion [nearly half, the whole were 132] is for new Churches and Chapels, amounting together to 58, a number greatly above the average of former years." In 1839 it was but 31; in 1835, but 27.

County for His service, Who makes us this great and wealthy nation. There are even sadder recollections than this penuriousness, how in wealthy towns, because the Parliamentary grant was to be made up by a rate within itself, heart-burnings have been left to this day, and this unhallowed strife about Church-rates had its birth in the very little which was done to provide Church-room for our Christian poor. And this notwithstanding that, one must perhaps rather say, *because*, our money was multiplied by, and in proportion to, our population. We were gorged with wealth; we knew not how to employ it; every wild scheme, which could be devised as a vent for it, and to bring in some earthly return, was eagerly caught at; we knew not what to do with it; it yielded but little interest, because there was so much of it, and so little means of employing it; and the only assured treasure-house, the only safe interest which repays "an hundred-fold," we would not have; we would not lend it to Almighty God, although we had His holy promise, "what he layeth out shall be repaid him again," yea though God Almighty, Father, Son, and Holy Ghost, Who deigns to be considered our debtor, promised to repay us Himself, and His payment is Himself.

There should be then, even on this ground, an end, for ever, of the boasting wherewith we compensate ourselves nationally for our individual disclaimers of any merit or intrinsic acceptableness of our good works, as though we might safely take credit to ourselves for the sums which we have raised for circulating the Bible in foreign languages, and converting a few scattered Heathen here and there, while we allowed a large nation of Heathen to spring up among ourselves, unconverted, unnoticed, uncared for, and sent out nations of heathens, in part with the worst vices of the worst of Heathens, to colonize the world.

But sad as those twenty years were, the last ten years, which we may account wholly ours, are probably, in respect of the actual increase of destitution, still sadder; and the denser the Heathen population becomes, the denser must the darkness be, the less penetrated by the light even of the surrounding Christianity, the more inaccessible to it, the more hopeless, the more sinful, blacker in itself and more threatening to us. It is said that "the evil has been fearfully aggravated by the discontinuance of the Parliamentary grant[d]." The disclosure, which the approaching census will lay bare, is too probably one, from which any thoughtful heart must shrink. In the metropolis alone, not merely during the whole period, but during the very years in which the Bishop of London's cheering exertions were made, the destitution became greater than before. Had the forty-one Churches, which are to be completed through the fund hitherto raised, been already finished, and so "147,600 persons been brought within reach of the ministrations of the Church and the pastoral superintendence of her Clergy," "the *actual extent* of spiritual destitution," we are told[e], would be "greater now than it was when the operations of this Fund commenced." And yet this was an effort, which drew the eyes of the whole Church! it was begun and carried on upon a scale larger than any of late years; contributions were, from their scale, more self-denying; God blessed the work, and multiplied "the cruse of oil," although they who were ready to pour it out, not now at a prophet's but at their Lord's bidding, were comparatively few. And if we were losing ground in the very place where the chief exertion was made, during the very years of that exertion, how must the five barren years of the decennium "withered, thin, and

[d] British Critic, ib.

[e] Fourth Report of the Metropolis Churches Fund, p. 10.

blasted by the east wind," in which " the famine was very grievous," have " consumed the land;" how must they have eaten up the five—if for the earnestness' sake of our Bishop and those who aided him, one may dare call them—" good" years! and if this were so here, what must be the history of the whole compass of our unhappy land, town by town, factory after factory.

Nor is this all, which these ten years have to witness against us. We have been relieving ourselves of the pressure of our population by a thoughtless system of colonizing, exporting the members of our Church, as though they had been sheep and oxen for the slaughter, not Christian men. We have in Australia alone laid the foundation of what in the course of a century will probably be four mighty empires or, as we are now acting, republics[f]; but, if our exertions be only such as they have hitherto been, four Heathen states, whether empires or republics, with a weakly Church, keeping by God's mercy a seed of life in her, a light amid the surrounding darkness, yet scarcely such a light, as the Christian Church was in the times

[f] " There is the great Continent of New Holland, upon the shores of which, north, east, south, and west, settlements are daily forming, which in the natural course of events, and through the possession of so many natural advantages, must in the course of a century or less become the seats of so many flourishing kingdoms, or (as our rational policy tends, I fear, rather to make them) republics. There is the great island of Van Diemen's Land, which must form a separate and most important member of the great confederation, growing by accretion, like the coral reefs which surround us: there are the islands of New Zealand recently added to the before inordinate extent of this diocese; and there are the multitude of the islands of the Pacific clustering around, and from their position certain of being, at no remote period, brought into our political vortex; and under *some* form of worship and discipline, to be included among the numbers who profess the Christian faith." Extract of a letter from the Bishop of Australia.

and in the midst of Heathen Rome, unless the Heathen power, which our negligence is fostering, persecute the Church, and she through suffering be purified by those who might have been her children, and by suffering regain some of those whom she might now retain with joy.

And now what is to be the history of the next ten years, if ten peaceful years are allowed to our Church and State without any intestine convulsion, which, earnestly as we may hope and pray for, who dare promise? Is there hope but that

> Ætas parentum, pejor avis, tulit
> Nos nequiores, mox daturos
> Progeniem vitiosiorem;

that the Heathenism which we have been engendering, will not yield a more fearful death-crop? Amid much of fear, there are some cheering signs; some streaks of light amid gathering darkness; but if we are to escape political, it must be by a moral and religious, revolution; a revolution, not changing our Church, a word in her Liturgy, or a phrase in her Articles, but changing us, conforming us to her spirit, breathing fresh life into us, teaching us to act up to her rules in the three great Christian duties, prayer, fasting, almsgiving, and all which these branch out into and include, dependence upon God, denial to self, love to men;—a revolution, "not coming with observation," but wrought by that Blessed and renewing Spirit, Whose "kingdom is within" us. Of a dawn of that morning there are faint but cheering glimmerings; some, though among the rich they seem to be few, have struck into the right path of self-sacrificing charity; anonymous gifts of £6000, £5000, £4000, and £1000, mentioned in the Metropolis-Churches Reports, "furnish examples," as it says, "which it is hoped may be speedily followed." It may lawfully be hoped, since our hope is not in man

but in God: it is not whether the tide be setting in rapidly or no, whether we be moving slowly and toilsomely up hill or no, but in which direction we be going, up hill or down it, whether the tide be ebbing or be turned. At the turning, it will be scarcely perceptible which way the tide is moving; but, so it have turned, the barren shore will in time be covered; dry and prickly is the plant, which is the first token of vegetation and life among the recovered sands, but it is a sure herald that where fresh life has been infused, however meagre, flocks will one day find pasture there; we may be moving slowly, yet if the eye is looking upwards, we may hope to reach our home. But the very condition of our restoration is the acknowledgment of our deficiencies.

It is but the very beginning of a new course, upon which we are setting out, fettered by the iron chains of evil habits, universal to us; and as we could not have set out one step of ourselves, no neither can we of ourselves add one step to those we have taken; much less, persevere to the end. The course upon which we were, and as a nation, still are, was preference of self to God; the course, of which we trust there are some slender beginnings, is the preference of God to self. The habits of any luxurious nation, like ourselves, are to spend largely upon self; self is its idol; "luxury," says Bishop Horsley, "renders every man selfish upon principle;" our own houses, our grounds, if we have them, our own persons, tables, furniture, equipage, attendants, are its first object; the first thing to be regarded, that which is essential to us; it is taken for granted that these are to be provided with "all that the soul lusteth after;" no matter for expense here, if the eye be but gratified; nay in very wantonness, people multiply things which no ways minister unto their comfort, as when they cover their tables with prints, which

scarce occupy a passing gaze, or with ornaments, which they never regard, and which are an encumbrance. When all these things have been heaped around, then people think it a great thing, if some petty sum be spared to Almighty God. It matters not, they in fact say, how mean the buildings to His Great Name are; ornaments in His Temple, its architecture, its windows, its Altar, are waste; they have discovered,—at least they act as though they understood,—that the ways of the world and of the Church should be different, and evince their sense of the difference by sparing no cost or luxury upon self, and thinking nothing too mean and poor for the service of their Maker; so many Churches are needed, that it is to be held wrong to expend money upon ornament, on tower or spire; it is held out as an inducement to give that "the strictest economy is to be observed;" that "the sacred character" is, at best, to be "combined with economy;" it is made a condition that nothing be "expended on superfluous ornament;" there are, it is said, so many calls, that nothing beyond what is barely necessary should be employed on each; and people forget, the while, that the one ever-exhausting, unceasing, call, which dries up and drains off all their charities, is self in some changing form of luxury.

The Catholic (i. e. the primitive, Apostolic) model upon which our forefathers, amid partial darkness, yet acted, was, preference of God to self. Austere to themselves, they sought their glory in the glory of God; their joy, their glory, their happiness, was to see the holy pile, year by year, rise heavenwards, although themselves hoped to be translated to Paradise ere it was completed; when reared, they filled it with painted windows, that no object of the outward world might intrude upon their devotions, but even the very instruments of transmitting light might convey

spiritual light and edification also; they lived in its services, its walls were their home, ever open to receive them; through it they were to be transmitted, they hoped, to their long home; and so as the house of their God, it was their joy to ornament it, rather than to dwell in "ceiled houses" themselves. What is first in a man's affections finds no lack; a narrow income is found large enough to supply his chief, first, wishes: year by year, they spend or accumulate upon this one object, until we may be amazed how with such means they have wasted or heaped together so much. Any one almost would be surprised and startled to find how much himself had spent in twenty years, of how much expenditure, which passed away unperceived, he has to give account to God, when his stewardship is to be given up. Be God the first object, and in this wealthy nation, we should have enough and to spare; in whatever degree He becomes such to us, our wants will be mitigated; unless He, in some degree, become such, we are lost. When people in earnest seek Him first, they will be surprised to find how much of the wants of their poor neighbours they might readily supply; how many thousands in this wealthy nation might annually build a Church to Almighty God, and not miss what they expend, so that they at the same time somewhat retrenched expenditure upon self: or, since the very rich will mostly be the last to "enter the kingdom of heaven" or take the road thither, how by saving out of a moderate income (professional or other) a few hundreds yearly, an individual might, in the course of not many years, provide a village Church[f]; if persons had but £10 to spare annually,

[f] Littlemore Church, in the diocese of Oxford, whose walls are built, as befits a Church which is to remain until our Lord comes, and dug deep so as to be founded on a rock, cost somewhat under £1000. It contains 200.

ten such persons might in ten years, provide one[g]: would we, in providing for our families according to S. Augustine's[h] beautiful suggestion, regard Christ as an additional son, and give to Him, Who is "more to us than ten sons," our only Hope for ever, give to His poor, the portion of one child, what wants might not, in this wealthy nation, be supplied, and our families be not the poorer, but enriched, in that they had (to speak reverently) enrolled among them their Redeemer, in Whose "hands are all things in heaven and in earth!" Were the offertory restored, how might the increase of our stores be consecrated, our poor provided for, our rich gain almost insensibly the true treasure!

The restoration depends much upon the Clergy; there is much feeling left in our nation; much susceptibility ready to answer the call; much high principle, which would be ready to sacrifice self, as soon as the thought of such sacrifices being acceptable should be brought before it; we must preach self-denial, and practise what we preach; preach, not once or twice, but again and again, until people's minds become familiarized to the thought, that we have responsibilities towards those, by whose labour our comforts are supplied; that we have no right to draw human souls together to "minister to us in carnal things," our manufactures, our commerce, our fuel, our clothing, our ease in our places of resort, and not minister to them, in what measure we may, "in spiritual

[g] This is being acted upon.

[h] Serm. 355. (al. de div. 49.) S. Aug. is explaining why he refused certain gifts to the Church, as of one who had disinherited his son; he adds, "But if he did, what I often exhorted to; has he one son, let him account Christ a second; has he two, let him account Christ a third; has he ten, let him make Christ the eleventh, and I will accept it."

things." The rich have a duty wherever they go; they have no right to draw people to our vast metropolis, and, because they spend but a portion of their year there, profess that it is not their home, and as far as in them lies, destroy those whom they in fact brought there, but "for whom Christ died;" we have no right to go to seek health or refreshment, and though the village thus swells into a town with tens of thousands, profess that it is not our concern, because we are only a portion of the multitude who draws them thither; and so "follow that multitude to do evil." We have no right to wander about at will, as though we were our own lords and had not all One Lord, content ourselves to find houses and Churches, and full supply of all our needs, wherever we go, and regarding as aliens in whom we have no interest, those through whose agency God supplies all our wants, lest we be ourselves considered as aliens in His sight, Whose people we treat as aliens; we have no right to draw large incomes from places where we reside or reside not, and be careless of their welfare through whose labour "the earth yields her increase" or manufactures their wealth. These things we must repeat constantly; and if the many refuse to hearken, we shall have saved our own souls and those to whom God giveth "ears to hear." Least of all must we flatter ourselves or others on any increase which may be made in our contributions; our self-gratulation wastes us, and makes us stand still or fall back, instead of pressing onward; rather our habit of mind, in giving, should be to confess our unworthiness to give to His Great Name, our sinfulness in former or present wasting of His goods, the poorness of our offerings, the worthlessness of the offerers; seeing and acknowledging the extent of our misery, and so substituting for boastfulness, humility; for self-gratulation, abasement; that so "for our shame we may have double,

and for confusion rejoice in our portion;" and, in this spirit, praying God in the words of the most penitential Psalm, "Be favourable and gracious unto Zion, build Thou the walls of Jerusalem; *then* shalt Thou be pleased with the sacrifices of righteousness, with burnt-offerings and whole burnt-offerings; then shall they offer bullocks upon Thine Altar." As God looks graciously upon His Church, we may hope that He will look upon us in it, and "accept the work of our hands," in itself worthless, for His sake, Whose Body the Church is.

Feast of the
Presentation of Christ in the Temple,
1841.

A

SERMON.

CHRIST, THE SOURCE AND RULE OF CHRISTIAN LOVE.

S. John xiii. 34, 35.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

To-day is the festival of the Apostle of love: the "beloved disciple" of Him Who was and is Love; the Apostle who was, in an especial way, the beloved of Him, Who "loved His own which were in the world," and "loved them unto the end;" him did He choose in an eminent degree to declare to us love, that having drank in His love from His Saviour's breast whereon he lay, he might impart it to us; the love of God, and the love of man; the forecoming love of God to man, His inworked love in man to Himself, issuing forth in deeds of love to our fellow-men, whom, with us, He has loved. He, Who "distributeth to every man severally as He wills," and "assigns to every man his

work" in His great household, seems to have observed the same economy in inspiration also, and even when filling with the Holy Ghost the inspired ministers of His word, and making them His own oracles, to have allotted to each his especial office;—to the beloved Disciple to impart that which he had received, making him the herald of that love, wherewith he had been loved. He, whom our Lord so loved, that, loving all, it seemed as though He loved him alone; he, whom He took to be the son of His mother, giving him unto her, as it were, instead of Himself, when His earthly relations to her were now about to cease,—well might he speak of love; for he "spake of that which" he "knew," and "testified that" he "had heard:" and well were it for us, whom God has permitted on this day to assemble on a work of love, to listen to his teaching, and honour him on this his holy day, by obeying the commandment which he delivers to us from his and our Lord.

For him then it was reserved to declare what God in Himself is, "God is love,"—not holiness or justice, though holy and just, but love; yet not loving only, but Love, though a Love, which cannot endure iniquity. The chief subject of his Epistle is love; the love of God towards us, in the death of Him Who was God; "hereby perceive we the love of God, because He laid down His life for us[a];"—its source in us, from Him, "herein is

[a] 1 John iii. 16.

love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins;" "we love Him because He first loved us[b];" the means, whereby the love of God is upheld in us, by keeping God's commandments and loving our brethren; "if we love one another, God dwelleth in us, and His love is perfected in us[c];" the nature of that love, "not in word but in truth[d];" not in professions of charity, or high-sounding speeches, or liberality in words, but in deeds, and specially in such deeds as we are this day called upon to do, deeds of compassion to them who have need; "whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" lastly, the privileges of that love; that thereby we "abide in the light[e];" "we know that we have passed from death unto life, because we love the brethren[f];" "to assure our hearts before God[g];" to "have confidence in the Day of Judgment, because as He is, so are we in this world[h]," i. e. doing good, as He doth it, largely, unsparingly, regardless of unthankfulness, persevering, unwearied, seeking out every where whereon to bestow itself, finding entrance if not in one way yet in another, loving to communicate itself, shining alike on the evil and the good—this love is a proof that we retain our

[b] 1 John iv. 19. [c] iv. 12. [d] iii. 17, 18. [e] ii. 10. [f] iii. 14. [g] 19. [h] iv. 17.

birth of God; it hath the knowledge of God; "every one that loveth is born of God, and knoweth God[i];" it is dwelling in God, and His Indwelling in us, "he that dwelleth in love dwelleth in God, and God in him[k];" and, with God, it hath eternal life dwelling in us, for God is life and love, life and love eternal, eternally abiding in them who live and love in Him, whose life and love He is.

What then is the nature of that love, which the Holy Ghost by St. John so commendeth to us? what is it, which hath these promises annexed to it even in this life; the knowledge of Him Who is Love; the indwelling of His Love, the Son of His Love by His Spirit, the fruits of the Cross of Christ, of His love wherewith "He loved us, and gave Himself as a propitiation for our sins;" of the love of the Father "Who gave His Only-Begotten Son, that whoso believeth in Him should not perish, but have everlasting life?"

What is Christian love? is it the same in kind as God's ancient people may have had, before the Son of God came in the flesh to make us "sons of God;" before, as man, the Holy Ghost descended upon Him, that we also might become in Him "an habitation of God through the Spirit?" are we safe while our love exceeds not the love of the Scribes and Pharisees, as we know we are not, unless our righteousness exceed theirs?

Our Lord, in the text, decides this for us; He

[i] 1 John iv. 7. [k] 16.

tells us, that it is a *new* command which He has given us, "a new commandment I give unto you;" that it shall be *the* mark of His disciples, "by this shall all men know that ye are My disciples, if ye have love one to another." It must, even from this, be something above the love of the Old Testament; else had it not marked us out at once to be His disciples, as distinct from the Jews among and with whom the first Christians dwelt, and from whom our Lord was now separating His Apostles, as the foundations, in Himself, of the Christian Church: it must be "new" because He calls it so.

It suffices not then for the meaning of the word "new" that our Christian love should differ from that of the Jews, in that the Christian Name comprehends all people, nations, and languages, whereas the Jews were but one people: the command is that we "love one another;" Christians then being one family, there were nothing new and surpassing in this, that all Christians should "love one another," as all Jews were commanded to "love one another." The family is larger; still the love between the members of one family is of the same sort, whether they be more or fewer. It suffices not, as others have said, that it is an ever-renewed command; our Lord says not only "renewed," but "new;" nor again, as an ancient Bishop[1] says, that "love is renewing, makes us new men, makes us heirs of the New Testament, worthy to

[1] S. Augustine, on the passage.

sing the new song of the Lamb." Love doth so, as being that whereby the Holy Spirit dwelleth in us, yet doth not this shew, wherein the "commandment" is "new." In like way, if it be said that this love belongeth to the new man, as new-created in Christ Jesus, derived from the "new Spirit of love, as the old from fear," this also is partly true, but not all. The full truth, as our Lord explains His own meaning, contains all these, and goes beyond them; the command is new, because it is a new kind of love which He enjoins; a love peculiar to the Gospel, as flowing from His Cross; and so a love inwrought in us as renewed by His Spirit, and renewing us by being inwrought, and embracing not one or other, but all whom His Blood hath redeemed.

Yet the love of the Old Testament was a lofty love, a righteous love; it flowed from the love of God: "the stranger that dwelleth among you—thou shalt love as thyself—I am the Lord thy God," are the very words of the Old Testament; our Lord bears witness to its teaching, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first commandment; and the second is like this, Thou shalt love thy neighbour as thyself." And these two commandments thus knit together, and each securing the real obedience to the other, He pronounces to be the very centre and substance of the Law and the Prophets; "on

these two commandments hang all the Law and the Prophets." It was no common love of man which was to flow from such intense, entire, love of God as this; no common duty which was thus joined on, as *like* to the love of God. It must have been a love of man for God's sake, else had it not been a religious love; it had been a natural earthly affection, not an act of piety and duty to God. Its rule is perfect, as far as it goes; "thou shalt love him as thyself;" it forbids every thing we would not have done to ourselves; it enjoins every thing which we could desire for ourselves, if we were in our neighbour's stead. Thus essential in its character, as the very key-stone of the ancient dispensation; holy in its source, as coming from God; in its end, as loving man for the sake of God; in its measures, as giving a strict rule of right, and shutting out all selfish preference of self, what was there lacking to it, or how could our Lord's command of love be a "new commandment?"

Because the commandment of the Old Testament, though "holy, just, and good," was only such; it was a love founded on justice rather than on mercy; it forbade doing what we would not have done; it bade to be done what we would have done; but it flowed within these channels; self was still the measure of its duty; it had no expansive force to carry it beyond these bounds, bearing richness and mercy wherever it spread; its pat-

tern and rule was man, not God; it said, "Thou shalt love thy neighbour as thyself," not "Thou shalt love him, as thy heavenly Father loves him."

And herein was it chiefly that the commandment of our Lord was a "new commandment," that it proposed a new pattern, a new measure. Christian love is not the love of man for man; it is a Divine love, after a Divine pattern, and so, widening and deepening endlessly; it is to love man with the love wherewith God has loved him. For so our Lord goes on to say, "that ye love one another; *as* I have loved you, that ye also love one another." It is a love, then, which as far as man may come up to it, is formed upon, and to realize the love of the Redeemer; it is, as being members of Him, and so partakers of His Spirit, and capable of a Divine love, to love His other members, *as* He loved them, with a love which shall bear some likeness to His love for them.

How then did Christ love us? Need one at any time ask Christians how their Saviour loved them? need one especially ask them now, when we have just been praising Him, in that being "God, and with God," He "for us and for our salvation, became man;" in that, being Lord of all, He took upon Him "the form of a servant;" having "the glory of the Father," He took upon Him our shame; holy, He took upon Him "the likeness of" our "sinful flesh;" rich in the love of the Ever-blessed Trinity, for our sakes "He became

poor;" full, "He emptied Himself;" "the Everlasting Son of the Father" did not "abhor" to be born anew in time of "the Virgin's womb;" He, the immortal, "overcame," by tasting it, "the sharpness of death;" He, Whom the Father loveth ineffably, as He the Father, bore for us the wrath of the Father, Whom He loved. As saith the Apostle, "Being in the form of God, He thought it nothing to be desired to remain equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself" (yet farther), "and became obedient unto death, and that the death of the Cross," seeking in each act of humiliation a lower depth, whereunto for us to abase Himself. "Ye know," he saith again, "the grace of our Lord Jesus Christ, that though He were rich, yet for our sakes He became poor, that we through His poverty might be rich[m]." "He, Who knew no sin, was made sin for us;" "it pleased the Lord to bruise Him; He put Him to grief; the Lord laid upon Him the iniquity of us all."

Our Lord then (to speak reverently on such a subject, yet as ancient Fathers[n] speak) "loved us not *as* Himself, but more than Himself." For us He left the worship and praise of the Heavenly Host, to seek His one lost sheep in this our wilder-

[m] 2 Cor. viii. 9. [n] See note A at the end.

ness ; for us, He endured the humility of the Incarnation, " the contradiction of sinners against Himself," " the blasphemy of the multitude," to be rejected by His own unto whom He came ; to be betrayed by a disciple ; to be dishonoured, as though He Himself blasphemed His Father Whom He honoured : He hid not His face from shame and spitting ; " the reproaches of them which reproached" His Father " fell on" Him. What should one more say ? It behoves us to speak reverently and warily in these depths of mystery ; yet this we must say, that of all these sufferings we know the outward face only ; we know that they must have been far other than we can think of, that all these sufferings were heightened, perhaps had their real character from that which we know so little of—His holiness, as resulting from His Divinity, which enabled His human nature to bear its load of suffering. What to His holiness must have been the approach of His fallen Angel Satan, to tempt Him ? What to be accounted a blasphemer of His Father ? What to see those harden themselves, whom He came to save ? What, to know that His word must at the last Day condemn of those whom, in their own day, He " would have gathered under" His " wings" and they " would not ?" What that mysterious agony, which wrung from Him those heavy words, " Father, if it be possible, let this Cup pass from Me ; nevertheless not as I will, but as Thou wilt ?"

Such, then, Brethren, is the length and breadth and depth of our "new commandment;" its pattern, our loving Master, Who was God and man; its foundation, His inestimable love in our redemption; its extent, His infinity: it was given to us in sight of His Cross; when the traitor had just gone forth to deliver Him into the hands of sinners, and, with the traitor, all which was not love, was gone forth; it was given, while He was even yet speaking of that Death whereby God should be glorified in the Son, and so should Himself glorify Him when He had first been consecrated through sufferings. Such was it with regard to Him; and as to us, it was given, the one command amid all those gracious promises, of the aid of the other Comforter, which should make even the loss of the sight of our Saviour, gain; of abiding in His love, as He in His Father's love; His abiding in us for ever; the abiding of our fruit; the Indwelling of the Son with the Father by the Spirit; His invisible coming to us; His peace left with us: amid all these gracious assurances, wherein He seems to pour out all the treasures of His love, He gives this one command, with the promise, "whatsover ye shall ask the Father in My Name, I will give it you;" He gives it as His one command; "*This is My* commandment, that ye love one another, as I have loved you."

And, in each place, our Lord speaks it in regard to suffering; in the text, of those sufferings whereby "the Son of Man" should be "glorified, and God"

be "glorified in Him;" and again[o], "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you;" that is, I am about to lay down My life for you; and thus have made you My friends; I have admitted you to partake of My counsels, My love, My Self; I have made you, in your measure, such as I am, since a friend beareth a likeness to his friend, is one with him; if ye would continue My friends, ye must be like Me, love as I have loved, do as I have done, be ready to suffer, one for the other, as I have suffered; the disciples of the Crucified must not "count" aught of their own, their wealth, ease, comfort, nay their very lives, "dear unto themselves," if by parting with them, they may do good to their brethren; none of these things are their own but His Who bought them with His own precious Blood, that whether they live or die, they should be His; if they themselves, soul, body, spirit, are not their own but His, Who created, redeemed, regenerated them, how should aught besides? how should they withhold from Him what is His? how should they not gladly join their own sufferings with His, for those who with them, by virtue of the same Blessed Sacrifice and Sacrament, are also His?

And thus the beloved disciple explains His Lord's words, "Hereby perceive we love, because He laid

[o] John xv. 12—14.

down His life for us, and we ought to lay down our lives for the brethren[p]," that is, as His love passeth into us, so ought it to bear like fruit in us; the disciples of Him Who bare the sorrows of us all, should be ready to bear each other's sorrows; the disciples of Him Who withheld nothing from us, should themselves keep back nothing; the followers of Him, Who gave Himself for us that we might live, should gladly give their earthly lives, if so they might win those for whom with us He died.

And as our Lord calls this "His command," so St. Paul speaks of obedience to it as the fulfilment of His law; "Bear ye one another's burthens, and so fulfil *the law of Christ*;" and of him the Holy Ghost witnesseth, that "in his flesh he filled up that which was behind of the afflictions of Christ for His body's sake, which is the Church;" that is, though all meritorious sufferings were Christ's alone, yet did He bequeath to His Church a precious gift, which was to belong to all His more chosen vessels, even a certain residue of His own sufferings; their sufferings for Him and His body the Church He joins to His, and accounts them His own; yea they are His own, since He is persecuted in His members, He hungers, thirsts, is sick and in prison, in His members; the marks of the stripes, and the iron bonds, are "the marks of the Lord Jesus," which they "bare about" them. And they rejoice, not in suffering only like Him,

[p] 1 John iii. 16.

but that they are partakers of *His* sufferings; "that I may know," says St. Paul, "the fellowship of His sufferings," and, "as the sufferings of Christ abound in us[q];" and St. Peter, "Rejoice, inasmuch as ye are partakers of Christ's sufferings[r]:" they are Christ's own sufferings, which overflow into them as true branches of the True Vine; His sufferings, in that they are borne through His Spirit, in Him, for Him, by Him; they are fruits, to the end of time, of His Cross; they are images, and shadows, and reflections of that Cross, shining in its glory, streaming down some of its lights upon us, tokens of Its Presence and Power, witnesses that we are yet the same Church, for whom Christ suffered.

Well then may it be called "a new commandment," since its character is derived from the very depths of that new disclosure of God's mercy in Christ, which had been but dimly shadowed out in the law; which "Prophets and kings desired to see, and saw not;" which in times past was hidden from men and Angels. The new commandment belongs to that "new and better covenant, established upon better promises," whereof our Lord is Mediator, and not man; that "new covenant" in which God's commandment should no longer be an outward letter which killeth, but in which He would "put His laws into their minds," and they should be the law and rule of

[q] 2 Cor. i. 5. [r] 1 Pet. iv. 13.

their minds; a new covenant, in which we "have confidence to enter into the holiest by the Blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is His flesh[s];" a new covenant, in which "old things are passed away and all things are become new;" it belongs to us, as we have been stripped of the old man, and are become new creatures, having been renewed, re-generated, re-created in Christ Jesus; bearing a "new Name," even our Redeemer's, which in Holy Baptism was named upon us; it is given to us, with a new Spirit, new powers, new hopes, new faith, new capacity to love, in that we have been so loved.

And well did the first disciples fulfil this new law and our Lord's prediction, "by this shall all men know that ye are My disciples, if ye have love one to another." What is the history of the Apostles but the history of a sharing of their Saviour's sufferings for His Body's sake? What of the Bishops for centuries, but that, following the steps of the Chief Bishop Whom they represented, they were delivered to death and suffering, that the other sheep might escape? What of the whole extension of the Gospel in all lands, but of the good seed sown every where by Christian blood, harrowed in by Christian suffering, and so yielding a harvest of souls won to Christ? What of the whole conduct of Christians to each other, but of

[s] Heb. x. 19, 20.

self-denying love for each other, as in all, Greek or Barbarian, bond or free, near or far, known or unknown, seeing their unseen Lord, Whose sacred Name was called on all, hallowed all. "See," cried the heathen[t], "how the Christians love one another, and they are ready to die one for another." "Their lawgiver," says another[u], "has persuaded them, that they are all brethren." "They love one another," exclaimed yet a third[x], "almost before they know one another." And hereby *did* men know that they were His disciples, and learned to love Him, Whose love so lived in them; the love of Christians, we are told[y], drew the Heathen to the Faith yet more than miracles; and miracles impressed them, because their hearts were first won by the sight of Christian love; as, after that love waxed cold, the absence of the visible, strongly marked, tokens of that love was more objected to the Christian, than the loss of miracles[y] which accompanied the declension of faith and love.

Nor is this a history of other times, in which we are not interested; among us too the Gospel was planted and renewed by the blood of martyrs; they who brought the Gospel to our then wild and inhospitable shores, endured cheerfully hunger and thirst and cold and nakedness and homelessness, and at last death, that they might win our rude

[t] Ap. Tert. Apol. c. 39. [u] Lucian de Morte Peregr. p. 567. ed. Græv. [x] Cæcilius ap. Minut. Fel. p. 81. ed. Ouz. [y] S. Chrys. ad loc.

forefathers to Christ: had not the first founders of our Church loved our fathers more than themselves, we had been heathen still, sitting in the darkness of the shadow of death, "without Christ, strangers from the covenant of promise, having no hope, and without God in the world:" because they had this love, we who were far off, have been brought near unto God; we have been made members of Christ, children of God, and are yet, as we humbly trust, heirs of heaven. And our Church, of old, in its turn sent forth Apostles and Martyrs; the Vine, thus planted among us, "sent forth her boughs unto the sea, and her branches unto the river," having first "struck deep root and filled our land;" the Churches, wherein we yet, wherever we go, worship God, and bring all our needs before Him, are mostly the fruits of others' love; the provision for our ministers, of others' loving liberality, who gave of their own that we might for ever benefit by their gifts.

Such and much more hath God done for us through the love of man, flowing out of the love of His Son. "Beloved, if God hath so loved us, we ought also to love one another." "Freely have ye received," saith our Lord, "freely give." Or beseemeth it us, who have received so largely at the hands of God through man, ourselves to do little to fill up that which yet remaineth? beseemeth it us to be enjoying the benefits of the self-denial of others, in ease and self-indulgence and sloth?

My brethren, we must speak plainly in this matter; we are not what our forefathers were; we boast of the light of the Gospel which is shed around us, but it is to us a powerless light, it warms us not to those deeds of self-denial and love to which they were trained, amid much comparative darkness. If the men of Nineveh shall rise up against the generation which saw the miracles of our Lord, how much more shall our forefathers, who, living in what we call darkness, did the deeds of light, which we do not! This very city, wherein this house of God stands, exhibits in the very face of heaven the deeds of our forefathers, and our own. It is sad to behold it from the fair eminence of the neighbouring heights, whither its rich men have for health or comfort so often retreated, to see it, as they too must see it, set as it were in the garden of the Lord, one part of it thickly studded with churches, whose towers or spires pierce the skies, and bear witness to the deeds of our fathers,—and then to look on to a long waste of human habitation, unsanctified by the presence of a single temple of our God, or with one, here and there, as a resting-place amidst a desert, and to see therein our deeds. It is sad to see how every portion of *their* city is hallowed by the presence of temples of their God, rich, lofty, more capacious than was needed absolutely to contain their inhabitants, so that this

ancient city was the "city of Churches[z];" and how ours seems to betoken (God forbid it should continue so) who has been our god, "the god of this world:" how in theirs their churches, as their hopes, rose to heaven; how ours creeps along the ground, a low dark mass of earthly building, the workshops of our gains; or if aught rises heavenwards, they are the instruments of this world's wealth, the masts of our vessels; as though we would say, in the very presence of God, to Whom our forefathers reared those hallowed piles, "these be *thy* gods, O Israel." It is sad to see how a part of your Cathedral, destroyed in civil war to which God once left us, still, after two centuries, remains unrestored, bearing witness against us, century after century, that we come not up to the measure of our fathers; we not only do not deeds like theirs, we do not even sustain the monuments of piety which they left us. But edifices such as these, it will be said, are superfluities; be it so; only let us measure ourselves by the same rule whereby we measure our service to God, and then speak of "superfluities" in the honour and service of Almighty God, when we have cut off all from ourselves; let us not be sparing and niggard in the worship of our Creator, and lavish upon self!

[z] Chatterton also says,

Thys quaintissed place so gloryous
Seemeynge alle chyrches joyned yn one guylde.
Parlt. of Sprytes, near the end.

But what shall we say then of *necessities?* What will ye plead, when it appears that in three parishes alone in this wealthy city, nearly 26,000 persons, (such were the wants ten years ago, and now through the increase of population employed in the increase of your wealth the wants too are much increased[a],) in three parishes alone of this wealthy city, nearly 26,000 undying souls are left to pass year by year from their cradle to their graves, are left, like beasts, to perish, outcasts from the Church and from the gate of heaven, left, at best, to find shepherds for themselves, as they may, but the most to fall an easy prey to Satan, because none has fenced them round in the fold of Christ's Church; left to live and die in carelessness and sin, because they who could have helped them would not, they to whose love and care our loving Lord committed them, loved them not?

What, when this single Church, containing scarce 1,000 souls, and these mostly persons connected with

	population	now probably	Church room	addition since	deficit in 1831	deficit in 1841
[a] S. Paul's	12,641	16,000	965		9,746	13,105
S. Philip and S. Jacob	19,663	22,163	3,800		8,263	10,763
S. James	11,488	12,988	1,200	1000	7,888	6,388
	43,792	51,151	5,965	1000	25,897	30,256

Two Churches, which the body, holding the patronage of St. Philip and St. Jacob, propose to build, containing 2,400 persons, would reduce its deficiency considerably; but while these are being built, besides the continual increase of the population, "a large accession will be taking place through a large cotton manufactory lately established, and now quite in its infancy."

the wealthier sort, is hitherto the only provision for a parish containing (ten years [b] past) nearly 13,000, now too probably 16,000 souls, and the good work, which you are called upon to aid—good and well-pleasing to God as far as it goes, and *as a* beginning—will, when accomplished, extend the blessings of the Gospel to 2,000 of your brethren, yet will it leave above 13,000 still destitute?

What shall we say, when in this worldly city, with such means at its command, the way to heaven seems (as far as man's will goes) barred to the poor man; scarcely any place of worship of any kind in the whole city receives the prayers of the poor, or is gladdened by the face of a poor man; the Church, the common refuge and Mother of all who will come to her, is not open to them; what are called free seats are occupied mostly by the servants of the rich; the poor are shamed to enter in, where so few, such as they, can find entrance! As though we had not all one Father! as though we were not all redeemed by the same Blood! as though we were not to appear before the same Judge, among other sins of our people, to account for the neglect

[b] At the census of 1831 the "in-parish" of S. Paul's, in which the Church stands, was 9,146; of whom even at the insufficient rate of providing room in God's House for one third at once, 6,251 were excluded; the "out-parish" of Montpellier containing 3,495, now probably 6 or 7,000 souls, is hitherto wholly destitute. The new Chapel is intended for the out-parish, but to contain only about 700.

of His poor members—as though the prayers of the poor to Him, "Who being rich, for our sakes became poor," were not the wealth of any nation! as if we meant to have no share in our Lord's blessing, that "the poor have the Gospel preached to them!"

And why is this? why this difference between our fathers' deeds and ours? why while they erected Churches and provided ministers for each little groupe (if it so happened) of 1, or 2, or 400 souls[c], do we leave our twenty thousands unheeded? Lack we the means? Alas! this wealthy city might readily supply all the wants and to spare, without even, on this world's calculation, missing what they bestow. The Christian knows that such scattering would increase their stores. The goodly houses which encircle this Church, and shew so fair, shew no lack of means; your warehouses crowded with this world's goods, your shops filled with all manner of luxuries, imply no want of means; the costly building even now rising in the town blended with this, for ends which end with this world, implies no lack of means. The difference lies not in our means, except that ours are far greater than our forefathers' who built those goodly piles, but in our habits; they "sought first

[c] The population of S. Werburgh was, in 1831, 100; All Saints, 180; S. Mary Le Port, 400; besides these, three Churches have been razed, within the memory of man, and the parishes which belonged to them joined on to others.

the kingdom of God and His righteousness," whereinto they are now entered in rest, we " the things" which " the Gentiles sought;" they confessed Christ in deeds, we in words; they had a care for Christ's poor, we for our families; they practised self-denying charity, men now think it much, if they give out of superfluities; they thought it their highest glory to glorify God, we to aggrandize self; their habits were what we should think an austere and rude and self-denying simplicity, ours a soft and elegant and self-indulgent luxury; luxuries, which they knew not, we have made our essential comforts, and year by year heap up new luxuries; and furnish our houses with expenses which they knew not of, and cover our tables with needless profusion, and should think the fare of our forefathers coarse and hard; and ornament our houses with refinements, and our persons with " gold and costly array;" and we fence ourselves round with elegancies, until there is no way for the breath of Heaven to pass through, and breathe into our souls the spirit of charity; and if a somewhat larger sum be needed for some urgent Christian purpose, we give our own petty contributions, and make up the larger portion with the sale of baubles, (confessing that we cannot obtain what we want from men's Christian love,) and call this multiplying of our luxuries Christian charity! We have admitted the moth and rust among our treasures, so that we have none wherewith to make an offering

to God, or wherewith to purchase eternal treasures, or have not left ourselves the hearts to make it. We give guineas when we should give tens, and tens for hundreds; and hundreds are given, when thousands might be given, and yet abundance left; alas! would one need not say, when tens of thousands might be readily spared, people grudge themselves their rich reward, and think well of themselves for some costless offering. But which were most like Him, Who for our sakes had not where to lay His head? which were most conformed to the likeness of their Crucified Lord? which most loved their brethren, *as* He loved them? which have most treasure laid up with Him against the Great Day?

This cannot last; either our luxuries must destroy us, as they have every luxurious nation before us, or we must unlearn our luxuries, in order to learn the Cross and Christian charity; we must learn to sacrifice self, in order to Christianize our land, or the Heathenism of our land will destroy us. You have, in this place, already had an awful warning of God's displeasure upon past neglect; the wealth, which a few years ago was here burnt up[d], because out of it none had been spared to extend the blessings of the Gospel to the poor, would more than have provided this whole city

[d] The loss by fire and pillage in the riots of Bristol were assessed at £100,000, which is now being levied by annual instalments.

with Churches, worthy of God's great Name; you have, in the flames which were kindled in the very heart of your city, consuming the idol on which men's hearts were set, that themselves might escape, had an earnest of that punishment which all are heaping up for themselves, who neglect Him; in their extinction, a token of His long-suffering: but beware how ye tempt that long-suffering; recollect that there is a Judgment, of which all temporal judgments are but forerunners; a fire, which God will not extinguish; suffering, of which there is no mitigation, no end; a doom, in which there is no Intercessor; and that these are especially reserved for such as, in this life, shewed no mercy to Christ's poor; that while fornicators, unjust, covetous, have no portion (we know) in the kingdom of heaven, yet in our Lord's own description of the Great Day, the sin, which He singles out for condemnation, is neglect of Him in His poor and suffering members.

But though we dare not leave out of sight God's terrors, which He so often sets before us, yet on this festival of the Apostle of love, in this season of our Saviour's love and great humility, He appeals rather to our love for Him, to lead us to this act of love to our brethren.

If, then, we "would be" as He is in this world, if we would follow His steps as our loving Master, if we would, not among men only but before His Father and the Holy Angels, be acknowledged as

His disciples, if we would receive a disciple's reward, if we would hear the gracious words, "Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," there is but one way, one strait narrow way; the way of self-denying charity. Gifts, which are given out of our abundance, may gain us credit among men, they may shew a kindly spirit, such as the Jews were bid to cherish, but they are not tokens of Christian love. Alas! would that we were not put to shame by the very Jews! would that our righteousness came up even to theirs, and that we provided for our poor as they even now do for theirs! would that we, who are God's people, came up to them, who for the time are "not His people!" Of old they bestowed year by year one tenth of their substance on the poor, beyond the one tenth which they gave to God's Priests; yearly they retained but four fifths for themselves; one fifth of the increase wherewith God had blessed them, they gave to Him in His ministers and His poor; and each third year, they gave a third tenth to God.

And shall we then, on whom the very Name of the Son of God has been called, be content with a Jewish charity? shall we, on whom the light and love of the Gospel have been poured, fall short of the measures of the Law? have we no faith, no eyes to see, no hearts to look for, heavenly treasures? shall we always be so fixed on the things of this passing world, as to have no sense left for the

things of eternity? shall we, year by year, celebrate the festivals of the self-denying love of our Master and only Saviour; year by year, accompany Him in outward gesture from the manger whither He descended from the highest Heavens, to the Cross whence He ascended thither again, and year by year hear Him in word and deed bid us love these our and His brethren *as* He has loved us, and yet go on, year by year, loving—not ourselves, but—the perishable comforts, luxuries, ease, of our perishing frames, and neglecting those whom He has committed to our love, until He come again and require of us an account of our stewardship, and of our deeds of love to those, in whom He bade us shew our love to Him? Shall we go on speaking of His Atoning Sacrifice, but ourselves sacrifice nothing; of His poverty for us, but have ourselves no thought except for this world's riches; of His humiliation for us, but ourselves seek only how to exalt ourselves and our families in this world; of His abandoning all His unspeakable glory, and ourselves seek our glory and credit in this passing scene; of His having "emptied Himself" of His inherent Majesty, and ourselves remain "full?" Not in words but in deeds did He love us, when He came down amid our sin and shame and sufferings, to be hated, scorned, crucified, to bear our sins; not in words but in deed do we hope that He will shew His love, in that Day in which if He

compassioneth us not with His exceeding love, we are undone for ever; not in words then, but in deeds must be the love which we meanwhile shew to Him in His poor; learning, slowly it may be, but day by day, to deny ourselves our own desires, to forego things, in which we should have pleasure, and what tempts the eyes, the taste, the senses; looking not what we can afford to spend upon self, but what we may lawfully deny self; not what additional comforts we may keep around us, but what indulgences which we have, we may part with, that we may give the more unto Him; looking in detail into our expenses, in order warily to cut off superfluities; seeking how our habits may become more simple; parting with luxuries which perish in the using, and which soon must part with us, in order to win the love of God; parting with what you now call comforts, to win the only assured comfort, peace with God and joy in the Holy Ghost, the earnest of acceptance and of everlasting rewards,—parting with earth to win heaven; with things temporal for things eternal, with fading enjoyments for everlasting glory; with things without you, that Christ (as He has promised to those who love) may make His abode *in* you.

Would that God may so stir the hearts of this ancient, and, as I trust, yet understanding city, (though it too has partaken of the slumber which in the last century came over all Christendom,)

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that it too (as others[e] have in part done) would consider what is needed to Christianize its inhabitants, count the cost and set itself earnestly to the task, to recover its ancient glory and the favour of God. But meantime, and to prepare for this, sacrifices must be made by individuals; others will catch the flame of charity, but it must be kindled first by the self-denying acts of individuals; think not then of those who do otherwise, as though to wish to be of them; think it not a hard thing, as if all the burthen fell upon a few, and others were exempt: they are exempting themselves not from a burthen, if they saw things truly, but from a blessing; they are denying themselves the reward, which is in store for such as "sow bountifully;" they are exempting themselves from the labour of the seed-time, in order to reap a niggard harvest, where the harvest is joy and peace with God, their Redeemer's love, their Redeemer's praise, the joy of their Lord, eternal, unchanging, never-palling joy, because the joy of the blessed is no changing thing, but God the Unchangeable is Himself their portion and their joy for ever.

With such hopes, self-denial, self-sacrifice, though hard and irksome in itself, will become itself a joy;

[e] e. g. the Ten-Churches-fund in Birmingham and Bethnal-Green; in both cases, however, had the population been regarded, rather than what was hoped from our degree of Christian charity, they should have been twenty, in Birmingham (as it now is) probably thirty Churches.

for what joy, even in this life, is there, like the hope that, "loving much," our "sins which are many" shall be "forgiven[f]" for ever; that for the sake of the One Meritorious All-atoning Sacrifice, our petty worthless sacrifices will be accepted there? what joy like the hope that we, though all unworthy, are yet true disciples of our Crucified, Redeeming Lord? that we are being here, in whatever degree, likened to Him; that being made by Him partakers of His self-denying love, we are loved by Him; that keeping His "new commandment," we shall be loved by Him with a new love, an ever new, ever renewing, ever unfading love, for ever; that being "like Him in this world," we "shall have boldness" (as is promised) "in the Day of Judgment;" that following His blessed steps, however faintly, unsteadily, unworthily, yet as upheld by His gracious arm, guided by His promised Comforter, we are indeed His servants, and "where I am, there shall My servant be?"

My brethren, who, if he thought seriously on these things, would not see, that amid the changes and chances of this mortal life, this is the only true abiding joy? who, if he had faith to realize them, would not willingly part with all that he might attain it? Who would not see how this joy must sweeten the bitterness, if it were such, of any sacrifices, self-denials, troubles, sorrows, privations? how much more then, when God gives His faithful servants

[f] Luke vii. 47.

even in this life instalments and earnests of their future joys, Himself, by the secret balm of His Spirit, soothes the sorrows of those " who consider His poor," strengtheneth them when languishing, healeth them in their sickness !

My brethren, if the hope of these joys be such, what must the substance be ? if the thought be so cheering, as it flashes across our dim eyes in this our night of heaviness, where our minds are so dulled by sin, what will it be to behold His unveiled face, shining in love and mercy upon us, for having loved those who were His ; what to find all the poor offerings of our weak love stored up with Him and accepted by Him, Who gave us what we had to give, gave us the heart to give, gave Himself for us, with Whom all things are given us, and to be repaid in His love, whereby He will fill those who love in Him, more and more with His own Divine Essence, which is Love ? If the thought of these things so raise the soul, what must the things themselves be, " which it hath not entered into the heart of man to conceive, but which God hath prepared for them that love Him ?"

God of His infinite mercy give us grace to be "merciful" that we may "obtain mercy," that we may all hear the compassionate, pardoning words, " Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Note A, *page* 29.

The following is the comment of S. Cyril of Alexandria on the text, which has been followed in the preceding Sermon, as alone seeming adequately to give the meaning of the words, which, as is the wont of the Fathers, it presses very closely.

" Rightly saith the divine Paul, ' so then if any one is in Christ, he is a new creature; old things have passed away, lo all things are become new.' For He reneweth and reformeth after a manner to newness of life, and this inaccessible and untrodden by the rest, who love to live after the law and adhere to the commands of Moses. For ' the law maketh nothing perfect,' as is written, but the fullest measure of piety to Godward one may see in the commands of our Saviour. For for this cause Himself also said in this wise, " For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." For we compete not with the Jewish manners; nay, unless we exceedingly surpass the righteousness in the law, never, I deem, shall we enter into the kingdom of heaven. And yet we pronounce not the law given by Moses altogether unprofitable or useless; for it brought in to us what was, although not perfectly, good; yea moreover it is found to be a schoolmaster to the instruction of the Evangelic life; and, through dark figures and types, introducing an image of the true godliness, it engraved in a manner on our thoughts the shadow of the instruction which is through Christ. For for this cause Himself also said, ' For I say unto you, that every scribe instructed unto the kingdom of heaven is like a rich man, who bringeth forth out of his treasure things new

and old.' For it is in truth spiritual and exceeding riches for a man to be well versed in the words given by Moses, and to have the benefits derivable from them treasured up in his mind, so that he take thereto the beauty of the Evangelic instruction, and thus be doubly adorned, by the knowledge both of the ancient and of the new law. Wherefore our Lord Jesus Christ, shewing that this law is better than the ancient law, and that the saving preaching was as yet in a manner inaccessible to those who have their converse in the law, when about to ascend into heaven, layeth beforehand as a sort of foundation and basis of all good, the law of love,—but love not according to the law but above the law; wherefore He saith, 'A new commandment I give unto you, that ye love one another." But one may say, tell me how He called this a new Commandment, Who said by Moses, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and thy neighbour as thyself.' For lo, having set before all others and placed first, as is fit, the love of God, He added, as near to it, that to each other, and conjoined with the love to God, that to each other, in that neither would the love of God otherwise be of the right sort, unless that due to our neighbour followed close by; for we are all brethren, one of another. Wherefore John in his fulness of wisdom well knowing this, and teaching others, saith, 'he who loveth his brother, loveth God also.' How then is it a new command through Christ, although thoroughly prescribed in the old law? But observe how it is guarded; see what He added; for He was not content to say, 'A new commandment I give unto you, that ye love one another;' but shewing the newness of this saying, and that the love He spake of had in it somewhat far better than that ancient love one to another, He added straightway, 'as I have loved you.' In order then clearly to know the force of what He said, we must enquire 'how Christ loved

us?' For then may we easily take account of the newness and difference of the commandment now given. He then 'being in the Form of God, thought it nothing to be desired to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as man, He humbled Himself, becoming obedient unto death, and that the death of the Cross.' Yea also, 'being rich He became poor,' as Paul again hath attested to us. Seest thou the newness of the love to us? For the law commands to love a brother *as* himself; but the Lord Jesus Christ loved us *more than* Himself; for neither being in the form and equality of God the Father, would He have come down to our lowliness, nor have endured the so bitter death of the flesh for us, nor the Jewish buffetings and shame and mockery and all besides,—not, by enumerating each severally of what was done to Him, to go on to infinity, but—neither 'being rich' would He have 'become poor,' unless He had loved us exceedingly above Himself. Thus He bids us also to be minded, preferring nothing whatever to the love of the brethren, neither glory, nor wealth, nay, nor shrinking, if need be, to go even to the death of the body, that we may gain the salvation of our neighbour, which also the blessed disciples of our Saviour did, and they who followed in their steps, accounting the salvation of others better than their own life, and exhausting every labour and coming into the extremest ills, that they might save the souls of those perishing. Whence Paul saith at one time, 'I die daily;' at another, 'Who is weak, and I am not weak? who is offended, and I burn not?' Our Saviour then enjoined us, as the root of the most perfect piety to God, to cultivate this love above the law, knowing that thus and no otherwise should we be most approved with God, and following out the traces of the beauty of that love, by Him implanted in us, should be ever in the greatest and perfect bliss."

In like way S. Chrysostom, although not so fully;

"How did He call it 'a new commandment,' which was laid down in the Old Testament also? He Himself made it new by the mode; in that He added, 'as I have loved you.' For I have not repaid you a debt for good deserts, before wrought by you, but I myself began. Thus must ye also benefit those ye love, not owing them any thing," [i. e. as Christ died for us when sinners, loving us not according to our deserts, but against our deserts, so also must we others, not because they deserve and have merited our love, but forecoming and anticipating any thing on their part, as He towards us.]

Again Isidore Pelus. (lib. iii. Ep. 410.) "If thou askedst, is it not then said in the Old Testament, 'Thou shalt love thy neighbour as thyself?' I would say, yea truly did He Himself sanction this also, but afterwards, when Himself was manifested in the flesh, He added somewhat more, saying, 'a new commandment I give unto you that ye love one another, as I have loved you.' For the 'loving' lieth in the Old Testament also, but the 'as I have loved you,' He added, wherefore also He called it 'a new commandment.'"

The same interpretation, with reference to His dying for us, is given by Theodorus Mops. and Ammonius, (in Corderius' Catena in S. Joann.) by Theophylact and Euthymius. Maldonat. ad loc. refers also to Theodorus Heracl. and Leontius, but these do not appear in Corderius ad loc. Of the Latins he quotes Rupertus. In modern times this interpretation has been vindicated, at length, by Knapp, in his scripta varii argumenti, and followed by Lücke and Tholuck ad loc. It also occurs in Beza ad loc. and though less prominently, among others, in Bp. Horsley, Serm. 12.

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THE PREACHING OF THE GOSPEL A PREPARATION FOR OUR LORD'S COMING.

A SERMON

PREACHED AT THE

PAROCHIAL CHURCH OF ST. ANDREW'S, CLIFTON,

IN BEHALF OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

1841.

BY THE

REV E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH,

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PLYMOUTH,
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TO THE RIGHT REVEREND FATHER IN GOD

GEORGE,

LORD BISHOP OF NEW JERSEY,

THIS SERMON,

PREACHED IN BEHALF OF A SOCIETY

DEAR TO BOTH IN MEMORY

AND THE COMMUNION OF SAINTS DEPARTED,

IS RESPECTFULLY INSCRIBED,

IN GRATEFUL ACKNOWLEDGMENT

OF THE CHRISTIAN CHARITY

WHICH BELIEVED ALL GOOD

WHEN THE WORLD CENSURED;

AND, WHEN THOSE NEAR SEEMED ESTRANGED,

OWNED US FROM AFAR AS SONS AND BRETHREN;

AND OF THE REFRESHMENT OF HIS SYMPATHY

IN A SEASON

(MAY IT BE SHORTENED)

OF REBUKE, DISTRESS, DIVISION, AND ANXIETY.

S. Matt. xxiv. 14.

And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the End come.

Every thing, we know, works together to accomplish the will of God; angels and devils, good and evil, light and darkness, love and hatred, humility and pride, willingly or unwillingly accomplish that will. All bring about His ends, whether by obeying His rule, or opposing and being crushed by it. And so, in prophecy, we have a two-fold description of things which usher in our Lord's Comings, the preaching of righteousness and the ripening of unrighteousness. So it was in God's Judgments, which were eminent types of the End. "The wickedness of man was great upon the earth, and every imagination of his heart was only to do evil continually;" but it was not until Noah, "the preacher of righteousness," had for the allotted "hundred and twenty years," preached in vain, that "the flood came." "The men of Sodom were wicked, and sinners before the Lord exceed-

ingly[a]," but it was not until "just Lot" had been brought among them, and "vexed his righteous soul from day to day with their unlawful deeds[b]," and had been rejected by them, ("This one came in to sojourn, and he will needs be a judge,") that they were "set forth for an example, suffering the vengeance of eternal fire." The first destruction of the chosen city was not until God had "sent His servants the prophets, rising up early and sending them;" "but they mocked His messengers and despised His words and misused His prophets, until the wrath of God arose against His people, till there was no remedy[c]." It was not until the Gospel should be preached, as a testimony to them, that that chief image of the consummation of all things, "the end" of Jerusalem, was to "come."

These were but shadows, dimly tracing out an indistinct and faint outline of what is to be: as how should not any image be faint of that great End, which is to complete all God's dispensations towards us, to end this long strife between good and evil, fully to accomplish all His gracious counsel towards His elect, to finish that work which has been begun "from the foundation of the world," to gather in "the fruit of the travail of" our Blessed Redeemer's "soul[d]," to complete the number of those, who shall partake of the ineffable condescension and mystery of the Incarnation; to end time, to bring in Eternity, of bliss or misery?

[a] Gen. xiii. 13. [b] 2 Pet. ii. 8. [c] 2 Chron. xxxvi. 16.
[d] Is. liii. 11.

Yet though but shadows of what shall come, they furnish us with tokens and heralds of His Coming; what has been, shall be; and it has been given us, as a sign of its approach, and a warning to prepare for it. Before that great and terrible Day come, wickedness is te be fully ripened, ere it be "cast into the wine-press of the wrath of Almighty God[e]," the Gospel is to be fully preached. Both, it would seem, are to go on together. The tares and the wheat grow on together for the one harvest-time; the rejection of the truth is the last hopeless sealing-up of Anti-Christian error; the same preaching which is a witness to the Gentiles is a testimony against them. "If I had not come and spoken unto them," saith our Lord, "they had not had sin." The two witnesses are to prophesy, clothed in sackcloth, and are to be slain, and to rise and to be received into heaven, ere the seventh Angel soundeth; at his sounding, we hear at once that "the kingdoms of this world are to become the kingdoms of our Lord and of His Christ," and "the nations" to be "angry" and the "dead to be judged[f]."

In older prophecy, again, the first and second Coming of our Lord are blended; His coming in Person, His Presence as a Teacher by His Spirit, His coming to judge. The cheering prophecy which begins with telling how "the mountain of the Lord's House shall be established on the top of the mountains, and all nations flow into it, and the law go forth from Zion, and the word of the Lord

[e] Rev. xiv. 19. [f] Rev. xi. 18.

from Jerusalem," ends with telling how "the Day of the Lord should be upon every thing proud and lofty, and it shall be brought low," how "men shall go into the clefts of the rocks and into the caves of the earth, for fear of the Lord and for the glory of His Majesty, when He ariseth to shake terribly the earth[g];" which our Lord has taught us to understand of the Day of Judgment. The prophet Joel, after foretelling of the "pouring" of God's "Spirit upon all flesh," tells us instantly of the "great and terrible Day of the Lord," "before whose coming the sun should be turned into darkness and the moon into blood[h]." The prophet Daniel tells us of "knowledge being increased," but yet that "none of the wicked shall understand, the wise shall understand," as the last sign before that "time of trouble, such as never was, since there was a nation," which is the immediate prelude of the Resurrection[i].

Such, probably, has been the history of the whole conflict between good and evil; the seed of the woman and the seed of the serpent. The malice of Satan has been the more stirred, whenever the powers of goodness were the more active; his wrath was the hottest when his kingdom was the most threatened; he blinded the eyes[j] of his worshippers with the thickest mist, when the light of heaven would have shone most brightly into them. Those who listened to his whisper, stopped their ears[k] the more madly,

[g] Isa. ii. 1—19. [h] Joel ii. 28—31.
[i] Dan. xii. 4. 10. 1. [j] 2 Cor. iv. 4. [k] Acts vii. 57.

when Apostles' voices might reach them; they shouted the more loudly, "Great is Diana of the Ephesians," and praised "the image which fell down from Jupiter," when otherwise the good tidings of Him Who "came down from heaven to seek and to save that which was lost," might have come unto them. So we may find it individually. Never has Satan so great wrath, as when a man is in earnest bent on forsaking him for ever; as though the bad spirit were pictured to us in some of his servants here below, whose passions sleep until opposed, and then burst out into fury. "The spirit," we are told, when bidden to "depart" from the child, and "enter no more into him" whom it had possessed, "cried and rent him sore, and came out of him, and he was as one dead[1]." Never, it was observed of old, did he assault persons with so much fury as those often who had been recently baptized, hating that they should become what he had once been, children of the light, that they should be to the glory of Him, Who had conquered him, that they should have escaped his snare, and be placed in the highest Heavens, and judge himself. Never did he madden his human instruments with so much malice as against those who carried the deepest inroad into his kingdom, the blessed Martyrs.

Such, however, are the two great forerunners of the Coming of our Lord, increased light and thickening darkness; more anxious care and zeal, and deeper recklessness; lowlier love and fear of God,

[1] S. Mark ix. 26.

and more unveiled scorn and hatred; fasting and voluptuousness; prayer and blasphemy; self-denial and self-indulgence; bearing the Cross and "crucifying the Son of God afresh;" spiritual worship and idolatry of self; mercy on Christ's poor, and fierce persecution of His members. All these, and whatsoever there is besides of the opposed worships of God and of Satan will doubtless alike deepen in opposite camps of God and of the world, until the cry of the oppressor and the oppressed, the madness of the enemy and the blood of the saints, together draw on the dreadful Day, when He shall "destroy them which shall destroy the earth[m]."

And as we, day by day, pray "Thy kingdom come," so day by day is that "kingdom" which "cometh not with observation," silently drawing near. Day by day, as each dying saint or penitent completes his penitence or his victories, and the gate of death is the entrance into Paradise, is the number of God's elect receiving its accomplishment. Each victory which the weakest among us gains over himself, is a coming of that "kingdom within" us; each fresh Missionary, who with self-denial, carries his Master's Cross and his Master's message of mercy, is "a voice in" this world's "wilderness" "preparing the way for the Lord;" each child which is received into its Redeemer's fold and dieth there; each wanderer who becomes again like a little child, are daily swelling the number of those who are to sing the endless song. Nay,

[m] Rev. xi. 18.

the very march, as it is called, of intellect, the growth of insubordination, the organization of evil principles, the servitude of self in all its various forms, gross or refined, of luxury, sensuality, ease, hard-heartedness, ambition, national aggrandizement, dislike of control over thoughts, of rule and discipline in actions, of creeds in faith, of forms in devotion, of authority in the things of this world or of the next, in that they are filling up the measure of the world's sins, are hastening its close, in that they are preparing for Anti-Christ, are preparing also for the Coming of our Redeemer, to save us from his terrors, and with the "breath of His mouth to slay the wicked."

On this should the Christian's eye be ever fixed. This is the end of all the Church's witness and her warfare; of her sufferings and her triumph; of her martyrdoms and her renewed life out of death; of her watchings, fastings, afflictions, persecutions, at the hands of aliens or her own children; of her siftings through heresy: her royalty or her abasement. This hope it is which gave her power over the world, and in this she has conquered. Nay, the thickest darkness ever gave her the brightest hopes. For "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear," were to be the harbingers of her Lord's Coming; "Then look up and lift up your heads, for your redemption draweth nigh[n]." In the midst of the storm was His Form seen upon the waters: the

[n] S. Luke xxi. 25—28.

"night of heaviness" brings in the "joy" of "the Morning [o]:" in the depth of midnight, "the Bridegroom cometh [p]."

It was not then in error, that the Church in old times so often felt His Coming. That Coming is measured, not by time,—which is a mere creature, and which we, frail as we seem, shall all survive, and witness its annihilation,—but by the perfecting of God's saints, and the ripening of the world's sin. "One day is with the Lord as a thousand years, and a thousand years as one day." That Coming is near to us when the signs of it are present. Though a thousand years have yet to roll their course, it is present in judgment or in mercy. Though unseen, it is He Who is strengthening His saints to do or to endure, He Who is already "judging the world in righteousness." In either way, by His invisible Coming, He gives an earnest of the visible which shall be; and not *they* are wrong, who, feeling His presence, expect His approach, but they rather are brutish, who are not awed to acknowledge even His present might. What are time and space to Him, Who created the one and fills the other? Time has no relation to Him Who is the Eternal, but to us only, who are now subject to it. And so, as the first pale streaks tell of the rising of the sun, though we see it not; as we feel ourselves oppressed by the electric fluid, though the clouds be not formed from which it shall be discharged, not less do all God's judgments on the world, and

[o] Psalm xxx. 5.

[p] S. Matt. xxv. 6.

His witness of Himself in the Church, denote His Presence, and announce His Coming, however long our eyes may have to look out for it. He hath been ever with His Church as He promised. His Church, as it has been gradually filling up its roll of Martyrs, Confessors, Saints, Virgin-souls, "the just made perfect," has, joint by joint, been out of its countless multitudes, forming that invisible company, "which is His Body." In preaching, witnessing, suffering, waiting, she has been, ever since He was received up into Heaven, preparing for His Coming which she announced: her Life is His life in her; her victories are His Strength in her weakness; her distresses are the carrying on of His; her sufferings, Scripture says, "the filling [q]" up of His; her extension, the enlargement of His Inheritance, the coming of His Kingdom.

"It is not for" us "to know the times or the seasons which the Father has put in His own power," but it is for us—our Lord upbraided in His day those who discerned them not—it is for us to "discern the signs of" our "times [r]." For the signs are no more outward things; they are the Presence of our Lord, or of His Adversary. They who are now asleep saw, with the quickened eye of age, that eventful times were coming on the earth; they saw it in years now past away with them, when the earth seemed scarcely to shew the first of those birth-pangs which now seem coming so quickly upon her, and they warned us of them; and now

[q] Col. i. 24. [r] S. Matt. xvi. 3.

we are in the midst of them; year by year seems preparing for somewhat, we know not what: the slumber of the last period is broken: every thing seems hurrying on upon a gigantic scale; all are pressing eagerly, though they know not whither; men's hearts are stirred for evil or for good, for this world or the next; they who look not to the next, waste their energies in feverish exertions about this; but all feel an unseen Presence which stirs them; and whether they "build an ark" at God's command "for the saving of" themselves and of "their house," or a tower of Babel, which God shall confound, in earnest toils or restless activity, they own alike the coming of a "night when no man can work," the dawning of Creation's sabbath, when there shall be "a rest for the people of God." People are taking their side; the middle space is gradually cleared; they who are for Baal are more distinctly following him, they who are for God, though more slowly, are girding themselves to follow Him; middle forms of misbelief or unbelief[s] are disappearing, and men are either returning or straying further; the good are becoming better, the bad worse; as St. John says of the end, "The unjust be he yet more unjust, the defiled be he yet more defiled; the just be he yet more justified, the holy yet more hallowed[t];" or holy Daniel, "Many shall be purified, but the wicked shall do wickedly[u]." The

[s] E. g. Rationalism in Germany is gone, and has made way for Christianity, though yet imperfect, or Pantheism.

[t] Rev. xxii. 11. [u] Dan. xii. 10.

world is decaying, the Church being purified; "the hearts of the fathers" are being "turned to the children, and the children's to their fathers [x];" Christendom, so long estranged, is learning to yearn to be again one. Men's hatred and fear of the Church, and the Church's love; the world's scheming, and the Church's simplicity; the world's riches and the Church's poverty, by her own consent, or at the hands of others, are increasing, that the Church, if so be, approaching to Apostolic poverty [y], may again obtain Apostolic might. Old institutions are being broken up, that the new life may mould new ones around it. The Church is every where having a new life infused into it. The great antagonist power of the arch-imposter, so long the scourge of Christtendom, is scarcely upheld from crumbling on its base by the remaining jealousies of Christian states. The ancient people of God, in whom the world's history seems so wonderfully to centre, are, after centuries of listlessness, again roused, though one must fear, to build a temple wherein to worship Anti-Christ rather than Christ [z]. All is in motion, in one way or the

[x] Mal. iv. 6.

[y] All the recent legislation for the Church in England, and the schemes proposed for her in the future, have had one avowed tendency, to stretch its resources as far as possible within itself, subdividing them, so that individuals shall be poorer. This, of course, ultimately must encourage more self-denying habits, strictness, and, in those who have the gift, celibacy.

[z] See e. g. the sadly secular and unbelieving spirit in a sort of national manifesto of the German Jews, so often quoted, as though any stirring of the Jews must be for good, and they might not be now preparing anew, as so often before, to fulfil our Lord's

other. All earth seems to hear the voice of the Lord, calling it with the heaven, to witness His judgments[a]; all nature seems bestirred, as though it heard the distant sounds of that last voice, "Behold the Bridegroom cometh, go ye out to meet Him[b]."

And in this last struggle, we, for evil or for good, seem marked to have a lot eminent in serving whichever Master we choose. We have within ourselves, more than any other nation, the elements of both kingdoms; and we, in an unexampled way, are being made the parent of nations larger, and, if the world last, so long mightier than we; we have already well-nigh filled one half-continent larger than Europe; another, as large, is being filled with our language, and from the four quarters of heaven at once, springing up into four mighty nations[c]; one hundred million of Heathen have been placed under the rule of this small island, and the addition made from time to time to our Indian Empire are counted by millions[d]. And yet, as though this

prophecy, "I am come in My Father's Name, and ye receive Me not; if another shall come in his own name, him ye will receive." The whole address, except the words, "people of Jehovah", is of the world, and these are desecrated to worldly ends. In what spirit can they have read the sad history of their fathers who write, "no people on the earth have lived so true to their calling from the first as we have! We are a trading people," &c. On the thought that Anti-Christ *may* come of the Jews, see Mr. Newman's Sermons on Anti-Christ, Tracts for the Times, No. 83, p. 18—20. [a] Psalm l. 1. [b] S. Matt. xxv. 6

[c] Letter of the Bishop of Australia quoted in the preface to the author's Sermon, "Christ the Rule and Pattern of Christian love."

[d] Our Heathen subjects used a few years ago to be counted at eighty million; now, at one hundred.

had been too little for us, the new continent, which has been reserved to us to fill, is three times as large as that vast tract, which contains 100,000,000, and is so thinly peopled[e]; so that the accessions of the islands, which it is trusted will be colonized on the principles of a Christian Church, though larger than our own[f], seems but a small thing. But alas! wherein is all this to end? Who is the giver of these things? Is it He Who made them, and has He indeed reserved them until now, that we may have in these last days the Patriarchal blessing "become thousands of millions[g]," or, more and higher, "in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore;" and in our degree, if through us the kingdom of God is extended, "in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice[h]." Or have we reason to fear that we have received them as wages from that bad spirit, who is called "the god of this world," and who dared to promise to our Master, "All this power will I give thee and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it?" Have we gained it by worshipping him?

[e] "British India 1,100,000 square miles. Australia 3,000,000." Religious Statistics published by the Society for the Propagation of the Gospel.

[f] New Zealand is computed at 95,000 square miles, England and Wales are 58,000.

[g] Gen. xxiv. 60.

[h] Gen. xxii. 17, 12.

One dares not pronounce our own condemnation, that we have. Evil is so mixed with good in this sad world, and good is yet found, where there seems unmixed evil, that one had rather look up to a merciful Judge than pronounce His sentence. Else, our first colonies begun and peopled by schism, and now torn from us, and turned to be almost our enemy; our Indian empire gained by ambition and cupidity, and long held as it was deemed, by denial of our Lord; our penal settlements founded on a selfish policy, which made them more like hell, than, as they should have been, a place for Christian penitents, sadly witness against us. Long time, the whole course of our Indian policy was shame to confess Him before men, shame to avow that we had a faith, for fear the avowal of the truth should imply that we intend to interfere with their errors[i]. A Christian nation disowned Christ, lest it should risk provoking Satan by disturbing his empire. But then, of whom did we thereby unknowingly hold the Empire, of Him Who hath all power in heaven and in earth, Whom we neglected, or of him whom we feared?

But we cannot resign our Empire, until God re-demand it of us. We must hold it, to hinder yet greater evils. It is even enlarged upon us against our will. Our trial is changed. It now is, how we will hold what amid forgetfulness of God we have gotten; in whatever way we acquired it, of Whom we will hold it; Whom in it we will

[i] See Le Bas' Life of Bishop Middleton.

serve, God or Satan? Will we Christianize India, or heathenize Australia? Will we set ourselves in earnest, to prepare them who sit in darkness and the shadow of death for the rising of the Sun of righteousness, or shall we allow darkness to thicken over those, who once dwelt in our land of light? Will we labour truly to gather the scattered sheep into Christ's fold, or allow those once within to wander? Will we gather them into the one fold and by our zeal, our prayers, our life, our charity, win those yet estranged; or will we by lukewarmness forfeit the claim of our Apostolic descent, and become the heralds of discord rather than of unity, and for the messengers of peace, make our national name the type and brandmark of schism, carrying through the world the divisions, which distract ourselves and wear away our Christian life? Will we be the source of discord or of unity? Shall we fulfil those notes of His Coming, "nation shall rise up against nation," or that more blessed sign of "turning the hearts of children to the fathers?" Will we prepare for the Coming of Christ or of Anti-Christ?

My brethren, it is not for us beforehand to fit the prophecies of Holy Scripture against ourselves; but it is, to take earnest warning, if we see but the slightest hint that we have any correspondence with those upon whom God denounces such fearfulness of woe. It may be that we and our empire shall long have past away, ere our Lord come; it is too horrible to

think of, that Anti-Christ should arise out of us, that out of this island of saints, as it once was, the enemy and destroyer of the saints should come. But the Babylon of the Revelations[k], like that of old and Tyre, was to be a merchant-city, and (what comes therewith) full of riches, and luxury, and pride, and self-confidence. Of all the nations now in the world, we alone, with a daughter state which so far is one, answer this description. We have not only one merchant-city, but we are full of them; we must almost say, we are made up of them. We have been urged to look to them and their interest, (as it is called,) as if they were the very centre, whereon the being of our country hung. We have repeated again and again, until we are shockingly familiar with our own miseries, that they are full of a heathen population, shut out from the pale of the Church, nay of all Christian worship, however imperfect; we talk one to another of their "spiritual destitution," of the Heathenish vices stalking abroad in them, of the forgetfulness of God. Is all this most like a description of that city which came down from God out of heaven, prepared as a bride adorned for her Husband, the heaven-born Christian Church, wherein the Spirit of God dwells, or of that other city, which "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean hateful bird[l]?" People have spoken of our present efforts to dislodge the evil one, that we were saying, by God's

[k] Rev. xviii.

[l] Rev. xviii. 2.

help "Get thee hence, Satan." Alas! what is this but with our own mouth to acknowledge where is his dwelling-place, from one small corner of which would one could say our puny efforts drive him!

If we would be saved, it must not be thus. Every thing in this day is gigantic, except charity. Empires, riches, designs, works of art and toil, mercantile enterprise, shipping, every thing, whereby gains may be acquired, and with them our sins and miseries, are on a gigantic scale. Is Charity, the very daughter and image of the Infinite God, Who is Love, to be alone cramped and stinted in her growth? For this world's ends we would move with the winds, no speed is fast enough for us; are the wings of Prayer alone to be slow, and is Faith which can "move mountains" alone to be listless and feeble?

Yet, praised be His Holy Name, though good in these days seems ever to be following after evil with a lagging tread, the Church also has awakened; hindrances are removed; if little has been done for her by the State, at least she has been in a degree set free to go forth in the fulness of her Apostolic character, not restrained to send forth the two inferior orders of Clergy only[1]. Efforts are being made at least upon a larger scale; there is awakening energy

[1] The plan for Colonial Bishoprics. The conditions annexed to it are indeed in many respects other than those must wish, who long to see our Church somewhere develope herself unshackled; as to the theory of the nomination of the Bishops so sent, it is retrograde, giving up the Church yet more into the hands of the State;

and life; and though we yet seem sadly paralyzed, and can with difficulty shake off our long torpor, yet we will be thankful that that sleep wherein we lay bound has been broken by our Master's voice, and He again has bid us "Go work in My vineyard[m]", and, in so sending us, has given us the name of "sons."

In this institution alone, the Missionaries sent out have in the last five years increased by one third. Above one hundred more labourers have been sent into that vast harvest of human souls; one hundred more messengers to prepare our Lord's way. "But what are they among so many?" What are not they only, but the whole number of these messengers of the Most High? What are 136 Missionaries amongst the 100,000,000 of India? Not three among each two million. Already in one Diocese alone, the Bishop[n] could employ one hundred more Missionaries, would our Christian love or sense of duty send them forth. Or, among our own people, as it has been urged by

there are also other subjects of anxiety connected with it, inseparable from our position and temper: still we may be thankful that it has been put into the minds of our Bishops to devise a plan of such character and magnitude, hoping that the improving spirit of the Church may be made a means of averting the evils to be apprehended, and that the plan is a beginning of better days, in which our Church shall fulfil her office in a way more accordant with her character than heretofore, be a blessing to the earth, and be recognised as a branch of the Church Catholic, as, "throughout all the world acknowledging Him."

[m] St. Matt. xxi. 28.

[n] Preface to the Charge of the Bishop of Madras, quoted in the Society's Report.

themselves, "bone of our bone, flesh of our flesh [o]," nay one might boldly say "spirit of our spirit," (since "all have been made to drink into One Spirit," there is of all but one body, in all but One Spirit,) those who within a little while were of us, yea, and if we indeed be Christ's, are, by the Communion of Saints, one with us still,— what are 254 among 1,100,000, British, of British North America [p]? and mere numbers give no notion of their destitution, since in a newly settled country, they are not gathered, like ourselves, around the centre of our village Church, but are scattered here and there, their physical condition a type of their spiritual, sheep without a shepherd, where, at best, religious teaching, encouragement, warning, worship, rites, sacraments, can but irregularly reach them. They are sick, and there is none to visit them; they die, and there is none to commend the parting soul to God, or give the Bread of Life to sustain in death. What again are, not 200 among nearly 900,000 [q] of the British West Indies? or ten among the 150,000 of the Cape, or fifty-three among the 100,000 of Australia, where the growth is by thousands? shall one among 5, or 10, or 15,000 be for ever the provision we make for other spiritual wants of our children? Is then every thing British to be for ever a wilderness?

Alas! how can we speak of preparing our Lord's way, when we should be rather sorrowing, that, to

[o] Letter of a resident, in the last Report.

[p] 430,000 have been deducted for the French in Lower Canada; which, however, is gradually tending to become an English province.

[q] 194 among 890,000. Statistics.

relieve the pressure of an over-dense population at home, even the more serious among us have been encouraging people to migrate to these famishing wildernesses, where darkness dwells. And what have they held out to them? Increase of comfort, wages, beautiful climate, prosperity, wealth, every thing which ends in this earth, every thing which relates not to what has no end, the true riches, everlasting joys, the Sun which never sets, the skies which have no clouds of sorrow, even the heaven of heavens, and God Who filleth it, their and our Judge, and the Eternal Rewarder of the evil and the good.

Yet though we dare not speak of it at present, we dare in penitence hope it. It cannot, we trust, be without some purpose of mercy, that God has been awakening our ancient British Church, once the parent of great saints, fertile in Martyrs, the Converter of nations. He has, we trust, seen some good thing in us, that in the midst of sins hateful in His eyes, He has awakened us from that sin which He most hates,—lukewarmness, and has put into our minds some thoughts of self-denial and of charity, correctives of our other sins. He has given us some nobler views of promoting His glory, and would give us repentance, and on repentance would more than undo the past. The Empire which the nation has acquired through sin, He would through the Church make the Empire of His Christ, and would use even the ambition of our people, like that of the Roman Empire, to give free course to His Messengers, and spread the tidings of salvation from

continent to continent, until all nations have heard it, and the End come.

My Christian brethren, on which side will ye be? while "the ark and Israel and Judah abide in tents, and the servants of our Lord are encamped in the open field[r]," shall we merely "take our ease" "and eat and drink?" shall we every three years hear listlessly some appeal for these our brethren, give some petty coin,—petty I mean in proportion to what we spend upon ourselves,—in the service of the Lord of Hosts, to supply His armies? Shall we, when He is giving signs that He is "going forth, conquering and to conquer," hang back, like slothful servants, and, because we see Him not, say, "My Lord delayeth His Coming?" Shall we,—for there is no middle course, whoso is not with Him is against Him,—be among those who by prayer, by longing, by self-discipline, by such deeds as we are able, prepare for His Coming, or shall we swell the number of those who by their various sins, in that other fearful way, draw on His Coming, by filling up the measure of this world's iniquity, until it be ripe to produce the consummation of wickedness in His Adversary?

But to help in this great work, we must count the cost. None of the fearful wants of this great nation can be supplied, until we set about supplying them in a different way from heretofore. It is not by an effort now and then, that our own sincerity

[r] 2 Sam. xi. 11.

is to be proved, a sacrifice well-pleasing to God offered, a habit of loving action formed, the pattern of our God followed, the kingdom of Satan broken, the kingdom of our Lord advanced. One would not speak slightly of any beginning of charity. Any act of love is God's gift, pleasing in His sight. But we cannot be said to have any adequate notion of charity, until we have brought home to ourselves as the habit of our mind, that nothing which we have is ours, that we are stewards not lords of it; that week by week and day by day we hold it of Him; that we are to give an account of it, coin by coin, all which we waste, misuse, spend in luxury or on self; that to hoard it, is to heap up fire; to spend it upon self, is to lose it; to aggrandize ourselves by it, is to sink ourselves in God's sight; to give it largely, denying self, is to lay up treasure with Almighty God, to give it into His hands, to "lay up a good foundation, to lay hold of eternal life [s]." Charity and almsgiving must be not an occasional act, but the continued habit of our lives. What is a duty at one time, is such at all times. And therefore, until it shall please God, in His mercy, to restore to our Church her old Apostolic practice of weekly collections, they who make weekly gains must practise themselves in private, in laying by in store, as God has prospered them, and consecrate to Him the gains of each week, and the week itself and themselves to Him, from Whom they have their time, their gains, themselves. And the

[s] 1 Tim. vi. 19.

richer who can hardly, for their very abundance, equal the faith of the poorer, may share their reward by consecrating such portion of their substance as would involve some self-denial, a tenth or, more blessedly if it may be, a fifth, to God.

Yet giving is not all. It is one of the evil effects of our wrong estimate of wealth, that, giving little as we do, most of us seem to think that little a great thing, and to act as though such gifts will do all. Did we give more largely and self-denyingly, we should give more humbly. Now, it seems to be thought that money will yield every thing, devoted charity, denial of self, contempt of the world and of itself. No! Money may hire labourers, but not into Christ's vineyard; it may gain soldiers, but not soldiers of the Cross, who will "bear hardness." Money will not "redeem souls;" it is not the sinews of this war. Rather, we must fear that God's blessing will, in scanty measure, rest upon all we do, so long as we think that, even in this way, "the gift of God is to be purchased by money;" so long as we pique ourselves on the sums we raise, as if things must needs go well, when we had raised money. Rather, Missionaries, as they are the flower of the Church's army, will still partake of the character of the Church. Unless God, for His own Name's sake, do a new thing, a self-indulgent Church is not the nursery for self-denying Missionaries; a Church of luxurious children who "take their ease," is not likely to be the honoured parent of those who go forth "in the

spirit and power of Elias," girding haircloth on their loins to preach in the desert the salvation of our God. A Church, which neglects its daily services, its weekly commemorations of her Lord's sufferings, its weekly Eucharists, which joins so feebly with the "elect of God" who "cry day and night unto Him[t]," and with those spirits of the just, who beneath the Altar cry with a loud voice, "How long, O Lord, Holy and True[u]?" is not yet in the state that she dare hope that He will hear her "speedily." With prayer and fasting were Apostles separated by the Holy Ghost Himself to the work to which Himself called them[v]; amid prayer and fasting have the great saints of the Church ever gone forth to bear the message of our Lord's Cross, themselves bearing it after Him, and in mortified lives shewing forth its power. They preached the nothingness of the world, who were themselves dead to it; they told of the deceitfulness of riches, who had none; they taught that we are strangers and pilgrims here, who themselves, like their Lord, had no abiding-place; they bade others forsake all for Christ's sake, who had themselves for His sake forsaken fathers, mothers, wives, children, houses, lands; they received the crown of martyrdom, who, all life long, hated their life, as being entitled to "long to be dissolved and be with Christ." But, though chief, they were not alone on earth, for, they were in the Communion of the Saints. Amid the fasts and prayers of the Church were they them-

[t] S. Luke xviii. 7. [u] Rev. vi. 10. [v] Acts xiii. 2.

selves formed; with them were they consecrated and conducted on their way; through them was "utterance given" them "to make known the mysteries of the Gospel." Faint and feeble as our signs are, still it is a hopeful earnest of the return of such days, that prayer and fasting are in some degree restored to our Church; amid the prayer and fasting of the Ember-weeks are her Ministers ordained; self-denial is again felt to be a duty; the Cross is borne as well as spoken of.

This is "the day of small things," but we must "not despise" it; God has blessed our feeble beginnings: these very collections, as far as they are self-denying, are very acceptable to God. Fasting and alms are the wings of prayer; fasting, prayer, and almsgiving, i. e. denial of self, love of others, devotion to God, are the three heads under which our Lord brings all Christian duty. Yet because we have not attained all we would, we may not despise what He has given us. Only consider we what we give as a small thing, not as though we by these contributions were providing Missionaries of the Cross, or sent labourers into that Vineyard, whom He only sends, Whose Vineyard it is, or as though we gained those whom He hires, Who is Himself their hire and their "exceeding great reward[w]," but that we whose lot or whose duty it is, to abide where we have been called, would join, as we may, in this great work, and by our petty self-denials minister to their necessities, and join in that great universal sacrifice, which

[w] Gen. xv. 1.

through the merits of the One Atoning Sacrifice, the Church Catholic through all its parts offers unto God, herself, soul, body, spirit, all she is and all she has, as a living, holy, reasonable, acceptable sacrifice unto Him [x].

It may be some earnest of this, if we this day make our offerings with self-denial and humility, as they who have our fathers' neglects upon us, as they who might justly fear that "we are verily guilty of the blood" of these our brethren, whom we have neglected, yet pray we Him Who has had compassion upon us, to forgive our past negligences and accept our present imperfect services; and He Who fell on the neck of His penitent son, will accept our return; He will remember our offerings and accept our sacrifices [y]. He on Whose Altar we hope to place them, and with our prayers offer them to Him, will Himself present them to the Father, sprinkled and sanctified with His own most Precious Blood. To the Eternal Presence, above Angel and Archangel, will your faithful gifts (poor and worthless as they in themselves are) be carried; they will ascend "as a memorial before God [z]," that He may remember your love for your brethren, and not remember your sins. Poor is your money, but precious is mercy [a]; precious in His sight, "Who became poor that we through His poverty might be made

[x] S. Aug. de Civ. Dei, x. 20. [The Church] "being the body of Him the Head, learneth to offer herself through Him."

[y] Psalm xx. 3. [z] Acts x. 4. [a] S. Ambrose de Elia et jej. c. 20.

rich." He Who overlooks not the cup of cold water, will keep your offerings; each true gift is everlasting treasure, safe, stored up, gathering year by year; and when time's course shall have swept by, and all the things which now distract us, life's pleasure, pain, sorrow, joy, riches, poverty, distinction, shame, shall be like a feverish dream from which we are awakened, and charity shall alone abide, your Lord, Whose coming you look for, shall repay you. He Who enabled you to love shall requite your love, for He is Love. But what in that Day will it avail you, when the world and all the things therein, its gold and silver, shall be burned up, and the pure gold of charity alone will pass through refined, and the wrath of God will be "upon every thing high and lifted up, on every high tower and upon all ships of Tarshish, on all pleasant pictures," and on all "loftiness of man [b]",—what will it avail you then, how you have been exalted here, what sums you have heaped up, what goodly merchandize of this life you have gotten by this world's trading, what you left, what you had, how you fared sumptuously, with what fine linen you were arrayed, if in that Day ye shall be found, the more for all these things, "wretched, and miserable, and poor, and naked [c]," weighed down the more by the gold, wherewith you were "rich to yourselves, and not to God?" What if in that Day you should hear, (God in His mercy forbid that you should,) "Thy money perish with thee," because it was *thine*, thou watchedst over

[b] Isa. ii. 15—17. [c] Rev. iii. 17.

it, lordedst over it as if it were thine, didst not hold it as thy Lord's, gavest it not as His almoner, layedst it not up with Him; and therefore at His Coming shalt not be owned as His, Whose Coming thou didst not look for, to meet Whom thou didst not prepare. Beware then, now and hereafter, what you do; our brethren's souls cry unto us; may not their blood cry against us! Angels behold; your Saviour looketh on; your Judge will reward you; mercifulness is Heaven; unmercifulness Hell.

Now unto Him That loved us, and washed us from our sins in His own Blood, and hath made us kings and priests unto God and His Father, to Him with the Father in the Unity of the Holy Ghost be blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever. Amen.

O Lord Jesu Christ, Who at Thy first Coming didst send Thy messenger to prepare Thy way before Thee; Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second Coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen[d].

[d] Collect for Third Sunday in Advent.

PLYMOUTH,
PRINTED AT THE PRINTING PRESS OF THE DEVONPORT SOCIETY.

GOD IS LOVE.

WHOSO RECEIVETH ONE SUCH LITTLE CHILD IN MY NAME, RECEIVETH ME.

TWO SERMONS

PREACHED

(WITH THE SANCTION OF THE LORD BISHOP)

IN THE

CHURCH OF THE HOLY TRINITY,

ILFRACOMBE,

IN BEHALF OF

A NEW CHURCH, AND OF THE PAROCHIAL SCHOOLS,

ON THE TENTH AND TWELFTH SUNDAYS AFTER TRINITY, 1844.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH.

THIRD THOUSAND.

SOLD BY

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1864.

PLYMOUTH.

PRINTED AT THE PRINTING PRESS OF THE DEVONPORT SOCIETY.

TO THE

RIGHT REVEREND FATHER IN GOD

HENRY

LORD BISHOP OF EXETER,

THE FOLLOWING SERMONS ARE RESPECTFULLY INSCRIBED,

WITH THE EARNEST PRAYER

THAT HIS ZEAL FOR THE POOR OF CHRIST

MAY BE RETURNED INTO HIS OWN BOSOM

IN GIFTS OF GRACE HERE

AND IN MERCY AND LOVING-KINDNESS

IN THE DAY OF JUDGMENT.

1 S. John iv. 16, 17.

God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as He is, so are we in this world.

Very aweful, in nature or in grace, is the exceeding nearness of God. By nature, we know that we are encompassed by God, "for in Him," saith the Apostle, "we live and move and have our being." We see not the air by which we are surrounded, we often are scarcely sensible of it, unless God give it power to oppress or refresh us; we are surrounded by God, yet we see Him not; yea, men can even be chastened or refreshed by Him, yet know Him not. And yet nearer is He than the very air we breath within us; for *it* is but His creature to uphold our life, our being is in Him. It is, at most, the breath of our bodies; He is the life of our souls, the Spirit of our spirits.

But nearer and more aweful yet is His nearness by Grace. We speak, as if we knew wherefore we spake, of Grace, and Love, and Righteousness, and while we speak, we forget of Whom we speak. For what is man's Righteousness, but Christ Himself? or Grace, but His indwelling Spirit, shed abroad within the heart? or Love, but God? Herein is the

exceeding love of God, not only that He has made and remade us; not only that, being sinners, He accounts us righteous, but that He is our Righteousness; not that He gives us strength, out of Himself, but that Himself is our strength within us. In this the Psalmists rejoiced of old, not only that God gave, but that He Himself *is* "our refuge and strength," our defence and our peace, our salvation and our glory, the strength of our heart, and our portion for ever[a]. And what the Holy Ghost meant by these their words, we understand better than they themselves did, for *they* searched what or what manner of thing the Spirit which was in them did signify. We know its fulness! for we know that He Who became our salvation, and Who shall be the glory of His Elect, hath not left His own as orphans here, but has come again, as He promised, by His Spirit, to dwell in them and they in Him. And if He dwell in us, as Holy Scripture saith, then His gifts and graces are not separate from Himself, or from that first great Gift, His Spirit; they are part of His life in us. As the fruit has in it the life of the plant, and withers, if that life be checked, so are "the fruits of the Spirit," begun, nourished, enlarged, and if so be, perfected in us, by the continual Presence of His Life, His own indwelling, in the soul. They are outward forms of His Life within. This His indwelling is the greatness of our privilege and our awe. It is, as a truth of nature, the most aweful

[a] Ps. xiv. 6. xvi. 5. xxvii. 1. xxviii. 7. xlvi. 1. lxii. 8. xlviii. 3. lix. 9. 17. lxii. 7. lxxiii. 26. xci. 2, 9. cxviii. 14. cxix. 57, 114, &c.

character of sin, that all sin is done not against only, but within, God, since "in," within, "Him," encompassed by Him, "we live and move." Sin in Christians is more aweful yet, in that it is wrought not only against God, as without us, but as grieving the very Presence of the Spirit within us. This, as far as He frees us from sin, and we have, through His grace, willed to be free, is our glory and joy, that we are not our own; our actions, as far as they are good, are not our own; our love, our light, our understanding, our wills, our gifts, our graces, our deeds of holiness and love, are not our own, but His within us. "We groan being burthened," saith the Apostle; but "our groaning" for our heavenly home, the very fainting of our minds, the weakness, as it seems, as well as the strength of our spirits, is His; they are the unutterable groanings[b]" of the Spirit. He, the True Light, is the light of our minds, and what we see, we see though His light within us; we think, but He informeth the mind; we speak, but if the words be good, it is "the Spirit of our Father Which speaketh in[c]" us; we act, but if the actions be good, they "are wrought *in* God," and He "hath wrought all our works in us[d]." Nay, we ourselves are conscious of this. Cometh a holier thought into our souls, we know that it is not from us. Cometh a gush of devotion upon us, it descends upon us and masters and overfloweth us, and beareth us along, and we are conscious only to ourselves that we are sluggish and heavy, with difficulty upborne by its tide. Cometh a

[b] Rom. viii. 26. [c] S. Matt. x. 20. [d] S. Joh. iii. 21. Is. xxvi. 12

ray of light upon us, it flashes and lightens up our souls, but is not of us. Are we borne along to some more devoted action? The impulse, we feel, is within us, not of us; we yield to it, give up our wills to it, but from us it came not. Are we melted into tears at the thought of our Saviour's love, we know that, of ourselves, we might have stood cold and dry even at the foot of that dread Tree, unless His Eye had fallen upon us, and "melted" our icy hearts "that the waters flowed." Do our hearts burn within us, we feel that His words have kindled them, "as He talked with us by the way:" are we, in deep sorrow, upborne, and rest calmly on the surface of the waves? we know, by its very unearthliness, that the deep calm is not our own, but that He hath shed His peace, yea, He Himself "*is* our Peace[e]" within us, and holds all our powers in suspense, bound up and resting upon Him.

Our spirits, then, bear witness to us, that what we have, we have not of ourselves, but of God; but to the deep truth they could not witness, that not only are all our powers thus set in motion or at rest, kindled, enlightened, directed, lulled, softened, instrengthened, by Him, but that He doth it, not as He said, "Let there be light, and there was light," but by being Himself within and without us, above, beneath, around us; Himself enfolding us on all sides and wrapping us round as a robe[f], since we "have put

[e] Eph. ii. 14.

[f] S. Chrys. Hom. xxiv. in Rom. xiii. 14. "He giveth us the Lord Himself, the King Himself, for a garment. For whoso is clad all

on Christ;" Himself within us, since "Christ dwells in our hearts by faith;" Himself the Abode wherein we dwell, and the Indweller; for "whoso dwelleth in love, dwelleth in God, and God in him."

Nor is this love our own; how should it, since it is Himself? For "God is Love." This is the exceeding amazingness of His love, that the very power whereby we love is His, is Himself. It is not only that "we love Him, *because* He first loved us," not as though we *must* love Him Who hath so loved us; but further still, because He has given us the love wherewith we love Him, because "the love of God is shed abroad in our hearts by the Holy Ghost Which is given unto us." "The love of God shed abroad" within us, is the Presence of God within us, for "God is Love[g];" and whereas the Father, Son, and Holy Ghost, are alike Love, it has been thought by holy men[h] that as in some special way the Son is called "the Wisdom of God" while yet the Father and the Son are also Wisdom, so

round with Him, hath absolutely all virtue. But saying, 'Put ye on,' he biddeth us be clad all around with Him on every side, as he saith elsewhere, 'If Christ be in you,' (and Eph. iii. 16, 17.) For He willeth that our soul should be a house for Him, and Himself to encompass us as a cloke, that He may be all to us, within and without—the house and the Indweller, 'for he that dwelleth in Me and I in him;'" (more fully p. 409. Oxf. Tr.) S. Aug. in Ep. Joh. Tr. ix. "Be God thy House, and be thou the house of God; abide in God and let God abide in thee."

[g] "So truly is Love the gift of God, that It is called God." S. Aug. Ep. 186.

[h] S. Aug. de Trin. xv. 17. § 31. add vi. § 7. and in Ep. Joh. Tr. 7. § 4—6.

also in some special way the Holy Ghost is Love; for Scripture says not only "God is Love," but "love is *of* God," God proceeding from God; and whereas it saith, "Whoso dwelleth in love dwelleth in God and God in him," it saith again, "Hereby we know that we dwell in Him and He in us, from the Spirit Which He hath given us," so that the love whereby we dwell in God and God in us, is His indwelling Spirit. Such is the depth of the mystery of the Incarnation, that God would, in our degree, give us all which is His. His very Being is Love. He loved ever His Co-equal, Co-eternal Son, by the Spirit, Who is the Love and Bond of Both; He loveth the Human Nature of His Son, as joined in One Person with the Son of His love; and now He loveth us as joined on to Him Whom He loveth everlastingly[i]. And that we may love Him, He hath given us His Spirit, that Spirit of Love, in Whom the Everlasting Father loved His Co-eternal Son, so that He Who is the Bond of Both[k], by Whom the Father loveth the Son and the Son the Father, Himself Co-equal and Co-eternal God, should be the Bond of our love with the Father and with one another. For if we have the Spirit of Christ,

[i] "He loveth the Son according to the Godhead, because He begat Him Equal with Himself; He loveth Him according to that He is Man, because the Only-Begotten 'Word' Himself 'was made Flesh,' and for the sake of the Word, the Flesh of the Word is dear unto Him; but us He loveth, because we are His members Whom He loveth, and that we might be such, He loved us before we were." S. Aug. Tr. 110. in S. Joh. § 5.

[k] S. Aug. Serm. ad pop. 71. (21. Oxf. Tr. § 18.

then have we Christ dwelling in us, then are we, He hath said, the dwelling-place of the Trinity, since He has said, "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him[l]." Yea, so doth He interchange with us, that He speaketh as if it were the same thing, that He should dwell in us, or we in Him; we in Him the Infinite or He in us the finite; we lost, yet existing still, in the boundless ocean of His love, or His overflowing love enlarging the narrow mansions of our hearts, that It may fill them with Itself. "Whoso dwelleth in love, dwelleth in God, and God in Him." Oh, thought beyond all thought. Oh, "the length and breadth and depth and height" of the love of God, the fourfold measure of the Cross of Christ, the depth, saith one[m], in humility, the length in long-suffering, the breadth in all-embracing charity, the height in eternity, which not only stooped to behold us where we lay, but came down to us, became as one of us, that we might be like Him; ascended where He was before, to send down the Spirit Who is Love[n], and by Himself and His indwelling love, as in a chariot of fire, bear us up unto Himself, from earth to heaven.

[l] S. John xiv. 23.

[m] The meaning of the fourfold measure of the Cross is often spoken of by S. Aug. e. g. Ep. 140. § 63, 64. Serm. 53. (23. Oxf. Tr.) § 15, 16, S. 165, 3. 4. &c. chiefly with reference to man.

[n] "Truly the Lord ascended into the heavens, that He might be higher than the heavens and send down charity." S. Aug. in Ps. 103. § 10.

Well then may "love" be the first of the gifts of the Spirit, from which all others flow, the one fountain, gushing out from Paradise, and with its fourfold streams encompassing the whole earth, and enriching and blessing it with countless fruits; and the law and the prophets hang on it, yea itself be "the fulfilling of the law [o]," since it flows forth from Him Who gave the law, and the law is but a fence against the lawless love of self, the enemy of true love. Well may it "cover the multitude of sins [p]," since His "love is a fire consuming all sin [q]," and whoso "loveth much is much forgiven;" and it alone dares to say the prayer for forgiveness, "Forgive us our trespasses, as we forgive them that trespass against us." Well may it be greater than hope and faith, since faith shall pass into vision, and hope which is seen is no longer hope, but love must abide for ever, since it is from God and to God, and "God is Love." And so, if we have love, shall we "have boldness in the Day of Judgment," for He, our Judge, has given love as the one mark, for which He shall own His sheep. With love we could not perish, since where love is, there is God, and where God is, there is Heaven; and to "enter into our Master's joy," what is it, but to enter into the

[o] Rom. xiii. 10. see S. Aug. Tr. 17. in S. John. § 6. &c. S. Chrys. Hom. 77. init. Hom. 2. de S. Pentec. § 3. S. Hil. in S. Matt. iv. § 19. S. Ambr. in Ps. 118. lit. 16. § 44.

[p] 1 Pet. iv. 8. "Love alone extinguisheth sins." S. Aug. in Ep. S. Joh. i. 6. add Tr 5. § 3.

[q] "There is none, absolutely no, sin, which the power of love, as fire, consumeth not." S. Chrys. in Ep. 1. ad Thess. Hom. iv. 4.

fulness of that love, which His saints have here but touched, as it were, for little moments, with the extremity of their spirits[r], what is it but to be immersed, absorbed, inglorified, in the transfiguring purity and brightness of His love? "If we love[s], believing and not seeing, how shall we love, when we see and possess" God?

Love then is the sign of life, our safety in Sacraments[t], the mark of Christ's disciples, the beginning and ending, the mother and foundation of all virtues, the earnest of the Spirit, inviting and waiting for Its fulness. Martyrdom without love would be death of the soul; faith the confession of devils; Sacraments would be received to our hurt; miracles a testimony against us; the tongues of Angels a tinkling cymbal; the knowledge of mysteries a swelling vanity; but love, as it cannot be without faith[u], so it gives or replaces knowledge,

[r] See S. Aug. Conf. ix. 10. Oxf. Tr.

[s] "Si enim amamus, cum non videmus, quomodo amplectemur cum viderimus." S. Aug. in Ep. Joh. Tr. v. 7. "If it thus delighteth us when strangers, how shall we rejoice, when in our home!" ib. x. 8. "Never shall we cease loving God, but the more we gaze upon Him, so much the more shall we love Him." S. Iren. 4. 12. 2.

[t] Sacramentorum salus. S. Aug.

[u] "Have faith with love, for love ye cannot have without faith. This I admonish, exhort, teach in the Name of the Lord, Whom I love, have faith with love, for ye may have faith without love. I exhort you not, to have faith. For ye cannot have love without faith, love, I mean, of God and your neighbour." S. Aug. Serm. 90. (40. Oxf Tr.) § 8. "This is that 'goodly pearl' charity, without which whatsoever thou mayest have 'profiteth thee

or wisdom, or speech, or, (if they be not unlovingly laid aside,) even Sacraments themselves, for "God is Love."

To tell what that love should be, would be to say what God is Who gives it, for, had we that love fully, we should be wholly perfect. Fitter for such as me to say what are the beginnings of it, if so be God may give the increase, that "nourished[x] and growing, being perfected, it may perfect you;" for in the same father's words, "Love begun, is righteousness begun; love advanced, is advanced righteousness; great love, great righteouness; perfect love, were perfect righteousness[y];—though I marvel if it admit not of increase when it parteth out of this mortal life. Yet when or wheresoever it be thus full, that it can receive no accessions, it is not shed abroad in our hearts by help of nature or our will, but by the Holy Spirit Which is given us, Who both helpeth our weakness, and co-worketh to our healing."

Whereas then this love is two-fold, to God and

nothing;' which, if thou hast it alone, sufficeth thee." in Ep. Joh. v. 8.

[x] S. Aug. S. Iren. 4. 12. 2. "S. Paul teacheth—that love perfecteth the perfect man, and that he who loveth God is perfect both in this world and in that to come."

[y] S. Aug. de nat. et grat. fin. he adds here, "but 'love out of a pure heart and a good conscience and faith unfeigned,' which is then at its highest in this life, when for it life itself is despised." comp de Trin. viii. 8. "How much the Apostle John commends brotherly love, let us listen; 'Whoso loveth his brother abideth in the light, and there is no offence in him.' It is plain that he places the perfection of righteousness in brotherly love, for in whom no offence is, he is perfect."

man, each implies the other[z], and Holy Scripture sets either for the whole; for if we love God, we must keep His commandment of love; and if we truly love man, what do we love in him but God, or longing that He may be in him? Yet, lest we deceive ourselves, Holy Scripture gives us love for man to begin with, as the sign whether we love God. So our Judge teaches us of the Day of Judgment; so saith He to us, "By this shall all men know that ye are My disciples, if ye love one another." He gives not miracles as the mark of His discipleship; ("many shall say in that day, Have we not in Thy Name done many wonderful works?") not prophecy or eloquent speech, (they shall say, "Have we not prophesied in Thy Name?") not the casting out of

[z] S. Chrys. in S. Joh. Hom. 77. init. "Seest thou that the love of God is intertwined with ours, and as it were, one connected chain. Wherefore sometimes He calls them two commands, sometimes one; for if we receive the one, we cannot but have the other."(quoting S. Matt. xxii. 40. vii. 12. and Rom. xiii. 10.) S. Aug. in Ev. Joh. Tr. 65. § 2. "Think not that in these words of the Lord, 'A new commandment I give unto you, that ye love one another,' that greater commandment is passed by, that we should 'love the Lord our God with all our heart and with all our soul and with all our mind—for on these two commandments,' He saith, 'hang all the law and the prophets.' But if we understand it rightly, each is found in each. For he who loveth God, cannot despise Him when He commandeth to love our neighbour, and whoso holily and spiritually loveth his neighbour, what loveth he in him, except God?" "Whoso loveth his neighbour, must needs chiefly love Love Itself. For God is Love, &c." S. Aug. de Trin. viii. 10. add § 12. "Can one love God in a brother, and not love Love?—If God is Love, whoever loveth love, loveth God." in Ep. Joh. Tr. ix. 10.

devils, not the confession of His Name, (the devils confessed in the same words[a] which St. Peter was taught of the Father, "Thou art the Christ the Son of the living God;") not prayer, not faith, not love of Himself in Himself, but love of Him in His members; "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Love of God and of man cannot be truly severed, since one Fountain of Love, the Holy Spirit Who is Love, sends forth both; we must love our brethren as He loved us and because He loved us; but the surest proof to us that we have love, is the love of man for Christ's sake. If the house stands, we know that the foundation is there; if the stream flows, we know that the fountain is not dry; if the tree bears fruit, we know that the sap floweth; if man lives, we know that he has the breath of life; if man loves man with the love of God, we know that God hath breathed in him the breath of spiritual life, and that the Spirit of Christ dwelleth in him, that "he dwelleth in God and God in him." "The love of God," says a holy father[b] out of Holy Scripture, "is the first in the order of command; the love of our neighbour is first in order of fulfilment. As yet thou seest not God; by loving thy neighbour, thou gainest His favour Whom thou wouldest see, thou purifiest thine eye to see; 'if thou lovest not thy brother whom thou hast seen, how

[a] S. Aug. Serm. 90. ad pop. (40. § 8. Oxf. Tr) § 8. et al.

[b] S. Aug. in Joh. Tr. 17, 8. "The love of our neighbour is a certain step to the love of God." c. Adim. c. 6. "If to 'abide' cometh from love, and love from keeping the commandment, and the commandment is, that we love one another, then to 'abide in God'

shalt thou love God, Whom thou seest not.'" "[c]Love thy brother. For if thou lovest thy brother whom thou seest, thou shalt with him see God, for thou shalt see Love Itself, and God dwelleth within thee." "[d] If charity dwelleth not there, neither does God. If charity dwelleth there, God dwelleth there. Would he see Him sitting in Heaven, let him have charity, and He dwelleth in him as in Heaven."

Yet love with no common love, not with the love of the world, not with the love of man to man, or natural affection only. Not to love as man, were to be less than man; to be "without natural affection" was one of the deepest sins of the heathen. Natural love, while it remains such, (I speak not of the Christian love of parents, which may be of the highest graces, and win bright crowns,) but natural love is, at best, a mere instinct; whenever it is inordinate, it is even opposed to true love. Love, whereby we shall dwell in God, must be a Divine love. Love, whereby "we may have boldness in the Day of Judgment," is such that "as He is, so are we in this world;" "*as* I have loved you," saith our Blessed Lord, "that ye also love one another."

How then did Christ love us? "The height, and length, and breadth, and depth" of that love is hid in God, Who is Love. But I mean, of what sort was that love, that we "may love *as*" He "loved" us, that we "may be *in* this world, as He is?"

cometh from the love to one another." S. Chrys. in Ev. Joh. Hom. 77. 1.

[c] in Ep. Joh. Tr. iv. 7

[d] S. Aug. in Ps. 149. n. 4.

1. It is, as opposed to mere natural love, an all-embracing love, not swayed by feelings or emotions or preferences, but loving all who can be loved, all who may become such as can be loved, or in order that they may be loved. The Father loved us not first[e], when Christ had redeemed us, and we were reconciled in Him; He loved us, if we be Christ's, before the foundation of the world, with an everlasting, unchanging, love, unchanging as Himself; He loved us before He made us, loved us when we had marred His work, in so far as we were His, not what we made ourselves, and because we might be restored, and He willed to restore us. He loved us before He gave His Son, and so as to give His Son for us. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "God commendeth His love toward us,

[e] "Wherefore the love wherewith God loveth [us] is infinite and unchangeable. For not from such time as we were reconciled to Him by the Blood of His Son, did He begin to love us, but 'He loved us before the foundation of the world,' that with the Only-Begotten we too might be His sons, before we were as yet any thing. This then, that 'we were reconciled unto God through the Death of His Son,' is not so to be understood, as though the Son reconciled us to Him, so that He should then begin to love whom He had hated; (as enemy is reconciled to enemy, so that they should thereafter be friends and mutually love, having mutually hated;) but we were reconciled to Him already loving us. (quoting Rom. v. 8, 9.)—So then, by a wonderful and Divine manner, He loved us even when He hated us; for He hated us, as such as He had not made us; and because our iniquity had not wholly destroyed His work, He could in each of us both hate what we had made, and love what He had made." S. Aug. Tr. 110. in Ev. Joh. § 6.

that while we were yet sinners, Christ died for us." "Beloved if God so loved us, we ought also to love one another." What depth of moral misery can be so loathsome, what so utterly fallen in our eyes, as our whole race was in the pure Eyes of God? What dare a sinner shrink from, as being hopeless sinfulness, when Christ foreknowing our hardness of heart and neglect of His calls, and frequent backslidings, still loved us, and took "the likeness of our sinful flesh?" Who of us would not have perished, had Christ withdrawn His love for that same deep sinfulness, the shew of which keeps back a delicate love? Christ died for us, being in ourselves hateful, that we might be such as God could love; He died for us, though we have again wasted the price of His Blood. We then must love all, Jews, Turks, Infidels, and Heretics; all however fallen or staining the Christian name; all, outcasts from men and mere human sympathy, "in highways or hedges," "in the streets or lanes of the city;" yea, we must love them the more, would we have a Divine love, because they are shut out from all love but God's. If we can do no more, it is much love to pray for sinners, that we, ourselves, "the chief of sinners," may be saved with them. And if any speak evil of us, or do evil, revile, vex, us, these we must love with an especial love, lest we unawares cease to love them. Could any malice be so great as our evil against our God?

2. True love must be a self-denying love. "God so loved the world, that He gave His Only-Begotten Son." "Hereby perceive we the love of God, be-

cause He laid down His life for us, and we ought to lay down our lives for the brethren." What if God, knowing our weakness, calls us not now to this, shall we do nothing? Have we no witness to bear that we are Christ's disciples, because He calls us not to shed our blood? As though to stop such excuses, the Apostle goes on[f], "we ought to lay down our lives for the brethren. *But* whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Were it much, even to die for them, for whom, with us, Christ died, that we might live with Him? But now He asketh us no hard thing. He pities our weakness; He leaves us life, nay, if we will, even comforts, indulgences, much which our sickliness, or sickly wills, make needful to us. Blessed they, whose hearts He kindles to part with these; but at least let not such of us as are weaker make our weakness our boast. Some cross at least He bids us take, in some things to deny ourselves. The first step to receive the love of God, is to empty the heart of the love of self[g]. Cast out self from self,

[f] "Whence doth charity begin, brethren? Ye have heard wherewith it is perfected. The Lord also set forth both its end and measure in the Gospel; (S. John xv. 13.) But ye ask, how can we have this charity? Do not despair hastily of thyself; perhaps it has had its birth, but is not yet perfected,; nourish it, that it die not.—We have heard wherewith it is perfected, hear we wherewith it begins! It follows, 'Whoso hath this world's goods, &c.' Lo! where charity begins. If thou art not yet equal to die for thy brother, yet be equal to giving of thy means to thy brother." S. Aug. in loc. Tr. 5. § 12.

[g] "There are two loves, of the world and of God; if the love of

pride of life," and God will fill thee. He invites us lovingly, nailed to that dreadful tree, clothed but with the thickened Blood which He had poured forth for us, emptying Himself of all, even of the Blood of His All-loving Heart. He calls us lovingly, to bear our Cross for Him, for He will, by the bitterness and shame of His, make ours full of unspeakable sweetness and glory.

3. True love, like the love of God, "seeks not its own." He needed us not, to create us; He could gain nothing to the fulness of His love and blessedness, wherein through all Eternity He reposed in the love of His Co-equal Son, in the Spirit Who is Love. Being above being, Wisdom above all wisdom, Beauty above all beauty, Brightness above all brightness, and wholly Love, yea Himself all these and all Perfection in one, and all infinitely, what could He need of us, Who by His very Nature needed nothing, Himself the boundless Object of all-perfect Love, loving and loved infinitely, unceasingly, unchangeably, endlessly, in Infinite Love! And yet He went forth, (to speak reverently,) out of Himself to love us. He formed us, redeemed us,

the world indwelleth, there is no entrance for the love of God; let the love of the world depart, and that of God indwell.—When thou hast drained thy heart of earthly love, thou shalt drink in the love of God; and now beginneth love to indwell, from which no ill can come. Wouldest thou have the love of the Father, to be co-heir with the Son? Love not the world. Shut out the evil love of the world, that thou mayest be filled with the love of God. Thou art a vessel, but as yet full; out-pour what thou hast, that thou mayest receive what thou hast not." S. Aug. in Ep. Joh. Tr. ii. 8. 9.

God became man, in order to pour into man some portion of the infinite ocean of His love, losing not His own fulness, not yet receiving aught of men. How could He receive of us, when all of ours is His? And such He willed our love should be, for it is His love. Not then, (as our way too often is,) reflecting on ourselves, dwelling on our deeds, taking pleasure in them, counting upon them, glad, for our own sakes, to have them known and remembered. This is to love ourselves, not man or God. True love is to love simply those to whom we do good, because they are or may be God's; to love them, because God loves or may love them, and they may love God; it is to love them the more, if we have done them any good, because God came to us in them, to receive in them some little portion of our poor love, Himself to return it with His own everlasting Love: it is to long to pour ourselves forth in love, if we know how, because He hath so loved us, and in these He Who loved us infinitely, willeth to be loved.

4. True love, like the love of God, must be ceaseless. All created being liveth through His Love. "All live unto Him." The all-embracing flow of His love circleth through all Creation, carrying every where life and gladness and light and joy unspeakable, ever flowing, never retiring, unless repelled, full in all, according to their measure, as though there were none beside, yet by its one omnipresent Love binding all in one and to Himself. His love is every where, because it is Himself, and "there is nothing hid from the heat thereof." It fills the countless Heavenly

host and the spirits of the just, and each thrill or pulse of love, or calm absorbed rapture in Him comes from Its ceaseless Presence, ever going forth, yet ever full, and filling all with Its fulness. And with us, more marvellous yet, it waits to find entrance, pouring itself around us this way and that, if at last It may find some crevice in our stony hearts, whereby we may admit Him, the everlasting Joy of the Blessed. So then our love, if it be indeed of that "fire," which He, our Redeemer, the Sun of our souls, "came" on earth to "kindle," must be no flickering flame, burning brightly for a while, fanned, it may be, and quickened by some passing gust of feeling, and then dying down the more as though exhausted; but it must burn on within us, as a consuming fire, glowing, kindling, burning out all self-love, until nothing remain within but the love of God, or of man in God. That passing, capricious, love, love and unlove, ebbing and flowing, laid dry because it has just seemed full, loving one and not another, grudging fresh acts of love, because it has just shewn what it thinks such, soon "wearied of well-doing," such is not the love which reflects the love of God; it is not the love which has the promise that it "shall have boldness in the Day of Judgment, because as He is, such are we in this world."

My brethren, as we trust that God in His mercy is more present in our Church than heretofore, so it is one of the surest tokens of that Presence, that there are more self-denying deeds of love. For where He is, there must love be, since He is Love.

Yet they are but beginnings. It is the day-break, the morning star; the dawn, we may hope, of a brighter day, and of the fuller presence of the Sun of Righteousness. Now we must still speak of negligence. It is, we must all sadly own, a sign of decayed love, that in this parish, which when less peopled had its five Churches [h], two only are left, or one might say another [i], once used for God's service, now for man's, as a beacon how our forefathers loved and served God, and we neglect Him. Of old, they who for us occupy their business in the great waters, ever found here in the house of God a haven for their souls; now, that at once, whole months through, there may be 400 here, they see, as they enter, no trace of the house of God, except that wherein their forefathers worshipped, which we have desecrated. Yet even these are few. In your own

[h] The Church of the Holy Trinity and four Chapels. 1. At Westercombe, dedicated also to the Holy Trinity (destroyed). 2. At Heaynton, dedicated to S. Mary (destroyed). 3. Of S. Nicholas, (entire, but desecrated). 4. S. Wardrede, at Legh, (of late years replaced.) All these remained in 1439. The last enlargement of the Parish Church was in 1321, at the remonstrance of Bp. Stapledon, when the Church "was zealously lengthened beyond even the Bp's injunctions." (Rev. Mr. Oliver's Eccl. Antiq. of Devon, p. 134.) The only additions since have been some galleries, almost useless, if not worse.

[i] The restoration of the Chapel of S. Nicholas, beautifully situated on a rock at the entrance of the harbour, would not only remove a profanation, but might facilitate the revival of a pious practice very lately, if not now, kept up in the neighbourhood, where the fishermen regularly assembled in Church, before they went out for the week's fishing. For the inhabitants it is too small. The light at the summit of the tower was maintained, all winter through,

homes, perhaps 2000[k] are, year by year, shut out from the Church, the home and mother of all. It is no sign of a Divine love, that two years have passed away, since the Minister first pressed upon you the need of another Church for the poor of Christ, and as yet not one-fifth of the sum required has been raised. I blame not. I would but confess our common negligence. You who live here, have, week by week, been the objects of the care and love of God; He has supported, blessed, prospered you, has given you your yearly or weekly incomes; others have come to share your air, for refreshment, health, as it may be, of wives or children; this Church has, to the great loss of those for whom it was built, been open to us; they have come and gone; and the result of all is a sum, which, but as a beginning, I should be ashamed to name.

These things ought not so to be. We, my

"gleaming as a star by night," as an act of charity to mariners, while the Chapel was still hallowed. Veysey's Register, vol. ii. fol. 13. (14 April, 1522.) [furnished by the Rev. Mr. Oliver.] "It was a place of special devotion and thanksgiving, especially for mariners and others who had been saved from shipwreck, as well as of pilgrimages." [Id. from Bp. Lacy's Register, vol. iii. f. 134.] It also appears to have been endowed, since (as Mr. O. has remarked,) "among pensions still paid to Incumbents of Charities, A. 1553, there is mention of one at "Ilfracombe, to Jeffry Clapper £3, (who was not the Vicar.") [Willis, Hist. of Abbies, t. 2. p. 67.]

[k] The population of Ilfracombe is counted at 3,700. The Church holds 800, (excluding the useless portion of the galleries.) The calculation of providing for one third is now acknowledged to be inadequate in any population; much more in towns, where hardly any need be hindered from being both at Morning and Evening Prayer.

brethren, who, whether here for a shorter or a longer time, should but for the bond of Christian love be strangers, have no right to enter this Church, which is open to us only through love, and leave it as strangers. We come Sunday after Sunday, and, if God gives us the hearts, daily also, and hope to have gained a blessing, the pardon of sins which we daily confess, gifts of grace, the loving-kindness of our God. And yet this our gain is purchased by others' loss. The Church, far too small for its own people, is, whether by our fault or theirs, or both, shut to many of them, while we are here. It may be, they give up their rights willingly. If it be not out of indifference to their own souls, they have more love for us, than we for them; if any are tempted by this world's profit, we are doubly unloving to tempt them to sell their souls. In winter they come here; now, they do not or cannot. One third of this Church (and this same evil is through our carelessness repeated again and again) is, Sunday after Sunday, filled by us to whom it belongs not, and they to whom it belongs are shut out. For myself, could the evil have thus been remedied, or had there not been a worse, or might one not in any degree help to remedy it, I could rather have stayed or gone away altogether, than thus join in shuting out from God's House those whose heritage it is. We can only come here with a safe conscience, if we aid really, according to our means, to provide for others. We dare not hope that an unloving coming will be acceptable to God Who is love.

This is of debt, not of love, not to shew great love, but not to be very unloving. Yet what is done out of love, whether debt or free gift to man, all is alike debt to God, all is alike accepted of God as the free service of love. All actions of life may and ought to be wrought out of love; love sanctifies penitence, sorrow, joy, kindness, severity[1], fast, feast, faith, hope, alms, obedience, prayer; where it is, there is all besides; where it is not, all besides is worthless, for where it is, there is God, and He owns the presence of His own Grace, and accepts all love, not for the worthlessness of our poor gifts, but for the worthiness of His own Gift of Love, which He has given us in His Son, and for the sake of the Son of His Love.

It is a joy to speak and think of love. The heart bounds at the name. It speaks of such unutterable sweetness, of being bathed and bedewed and overflowed with the tender mercy of our God, of being admitted into His secret Presence, face to Face, eye to Eye, to gaze on Him as He Is, to lose ourselves there in the boundless depth of His Essential Love, to put off ourselves that we may be clothed with Him, immersed in, filled, satisfied with, the fulness of Uncreated Love. It is, "what eye hath not seen, nor ear heard, nor heart con-

[1] "This brief precept once for all is given thee, 'Love,' and do what thou wilt; if thou be silent, be silent out of love; if thou speak aloud, speak aloud out of love; if thou correct, correct out of love; if thou spare, spare out of love; be the root of love within, from that root nothing but good can spring." S. Aug. in Ep. Joh. Tr. viii. § 8.

ceived," to be like God, "for we shall see Him as He Is." "Sweet is the name of love," says a father[m], "but more sweet the deed." "My little children," says the Apostle, "let us not love in word, neither in tongue, but in deed and in truth." Not in word but in deed did the Father love us, when He gave His Son to die for us; not in word but in deed did God the Son love us, when He laid aside His essential glory and wedded Himself to our shame; not in word but in deed did He love us, when He humbled Himself to the Death of the Cross, and, as He hung there, our sins pierced Him more sharply than that aweful bloodstained Crown of Thorns, or those rending Nails. And shall we then for ever go on this broad beaten way of self indulgence, loving the world and the things of the world, pleasures, tables, furniture, dress, ornaments, luxury, finery, all the things which shall be burnt up, thinking nothing too much to spend upon ourselves or to gather for our children, unashamed to have been so long so unlike Christ, Who hath so loved us that we might in our brethren love Him? For who will say that not only the want of this Church might not on this very day be supplied, but all other wants of the poor in this place might not be at once easily removed, did we place our God where we set ourselves, His Kingdom and His Righteousness first, ourselves last; if each or even many would live out of the ability which God hath given them? Rather let us consider our ways, fix at

[m] S. Aug. in Ep. Joh. Tr. viii. init.

least some portion, which shall be always God's [n]; if we have children, it was counselled of old [o] to count Christ as a member of our families; to receive Him, Who for us became Man, as it may be, as our second, third, fourth, child, and so give to Him, in His poor, the portion of one child. For would He not be "more to us than ten sons?" If He have provided for any of our children with Himself, then, if we may, let them have their portion still, laid out for God's service [p]. He will keep it well for us. Must we, for the health of ours, increase expense by sojourning away from home? be part of the expense to leave a blessing behind us, an offering to our God. If we saw Christ plainly in our midst, receiving our alms, looking on as we cast in our gifts into His treasury, we *could* not refuse *Him*, we *could* not give sparing gifts, with cold or grudging, self-satisfied, hearts, as though we *could* give much when giving to Him, our Redeemer and our God. Yet where is our faith, if we see Him not now where He says He is? Where are our longings for Him, if, on each occasion or deed of love, we feel Him not nigh, and our heart burn not within us, and we

[n] "Let us give a portion. What? A tenth? The Scribes and Pharisees did this, for whom Christ had not yet shed His Blood. Yet I cannot keep back what He Who died for us said, 'Except your righteousness, &c.' Consider what ye do, and with what means ye do it; how much ye give, and how much ye leave for yourselves; what ye spend on mercy, what ye reserve for luxury." S. Aug. Serm. 85. (35. Oxf. Tr.) § 5. (more at length.)

[o] S. Aug. Serm. 86. (36. Oxf. Tr.) § 13. p. 289.

[p] S. Aug. Serm. 86. (36. Oxf. Tr.) § 11. 12. (very strongly.)

dread not to miss Him, or that He stays not with us? Where is our love, if our hearts are for ever pent within this ceaseless round of self and sense, what our eye craves, what the flesh demands, what the petty pride of life and station exacts, and cannot burst forth out of ourselves and all these gilded, tinsel, bonds which hold us, and be joined unto Him, heart to Heart, think on Him, dwell in Him, until, by His Spirit, our love be in our degree one with His, and we long at least to love all, "*as* He loved us," "because He first loved us," with a self-sacrificing love? He Who called to S. Paul, yet unconverted, from heaven, "Saul, Saul, why persecutest thou Me," in those His members, calleth to each of us as truly, by the vast misery in this His own land, by that worst homelessness of the houseless outcasts from the Church of God, He calleth to us, if we would hear, in our inmost hearts, "Why neglectest thou Me?" Shall not we too say, "Lord, what wilt Thou have us to do?" and then "arise, and stand on our feet," and do it. Shall we have abundance of all things, and our Lord be in want[q]? Think we Whose we are, members of Him, God and Man, crucified for us; our Hope, His own everlasting Love; our fears, to be shut out from His Love, where all is hate. Think we of those All-gracious words, "Enter thou into the joy of thy Lord," and that *they* only shall hear them, who have done deeds of love. Think we of these dreadful words, "Depart, ye cursed, into everlasting fire," and that those who hear them shall not know till

[q] S. Aug.

then, that in neglecting the poor and sick and hungry and thirsty and strangers and destitute, they had despised their Lord Who, on earth, was such as they, and then as we would, (it is the word of God,) "have boldness in the Day of Judgment," let us seek to be in this world "as He is," love one another as He has loved us, deny ourselves, that we, through His grace and love, may gain Him, and (as the source of all) pray for loving self-denying hearts, that unlearning our selfish un-loving ways, we, as He has promised, "dwelling in love," may "dwell in God, and God in us."

Oh! blessed only Saviour, happy they who have left all to follow Thee, to be where Thou art, to sit down on Thy throne, to taste of Thy Sweetness, to gaze on Thy Beauty, to be filled with Thine unimaginable Love. Draw us, Lord, that we may run after Thee. Look down as from Thy Cross on us, Who wouldest draw all unto Thee. Kindle, soften, break our hard cold hearts, that we be ashamed to be so unlike Thee. Fill our faces with shame, that we may seek Thy Face. Give us of that love, wherewith Thou lovedst us, that we, loving Thee in Thy members, may be loved of Thee and owned of Thee, and enter into Thine everlasting Love, Who with the Father and the Holy Ghost art One God, to Whom be blessing and glory and wisdom and thanksgiving and power and might for ever and ever. Amen.

O God, Who hast prepared for them that love Thee such good things as pass man's understanding;

Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

S. Matt. xviii. 5.

Whoso shall receive one such little child in My Name, receiveth Me.

The Mystery of the Incarnation has changed every thing upon earth, and has encompassed us with mysteries as with blessings. How should it not? Were it not far more strange that that overwhelming Mystery should stand alone, should yield no fruit, that it should not wrap us round and round with aweful mysteries, and heavenly gifts, and Divine love, changing earth into Heaven, darkness into light, death into life, giving us more than an Angel's nature, since God became man? For what is Heaven and light and life but the Presence of God? What are Angels, but only pure ministers of His? But now He hath vouchsafed to us a nearness to Himself, which He gave not to Angel or Archangel. What He gave not to Michael, the Captain of the Heavenly Host, to whom He gave power to cast forth Satan out of heaven, nor to the Angels who ever stand before Him and behold His Face and are filled with His glory, nor to the Seraphim, who, ever kindled with the fire of His love, live in continual nearness of contemplation, nor to any of the Thrones, or Dominions, or Principalities, or Powers, Who fill the court of Heaven, that He has bestowed

upon us, the last and lowest of His rational creation,—and that, when fallen. "He took not on Him the nature of Angels, but He took on Him the seed of Abraham." In His unutterable humility, He passed by all which was pure and holy and obedient; in His aweful justice He passed by the fallen spirits, and came to us, in ourselves of all the last, and now having on us by the Fall that loathsome taint of sin, by which we were steeped through and through, so that we had no soundness left. Such were we, when He took us, "the likeness of our sinful flesh," yea our very flesh, Himself without sin. "The Word became Flesh."

Most of us have heard so often, my brethren, and have prepared ourselves so little, year by year, fitly to celebrate this Divine Mystery, when placed before our very eyes, and we might almost see our Lord "for us men and for our salvation, come down from Heaven" and become a little Child; we meditate so little, that this deepest depth of Divine mercy affects us but little, and love waxes cold, and other faith becomes unsound, because people have never filled their minds with the belief of this. Of old the Church, when it uttered the words of the Creed, "And was Incarnate of the Holy Ghost," fell down on its knees to worship Him, bowed down to the earth by the sense of His boundless love and gracious lowliness. It sunk, adoring, to the earth at the thought of the aweful mercy of its God. For think we what it is, as far as we have power to think, and the Church guides us to think. He Who in all

eternity had been blessed in Himself, He Who knows no change, Who Is That He Is, Who can receive nothing, (for all come of Him,) to Whose Bliss in Himself, whereby the Father loved the Son and the Son the Father in the Holy Spirit, there can be no accession, since He is Infinite and Unchangeable,— He not only vouchsafed to make us, but He took us into Himself. He Who is Perfect God became Perfect Man, and now, (mystery of mysteries,) has taken our manhood into God, made it one with Himself, never to be parted from Him, not lost, as in the Ocean of His Divinity, but for ever glorified, filled, in-oned with God. Nearer and closer than any union, with a nearness, inferior only to that Oneness of the Divine Nature, is the oneness of our nature with that of God in the Person of our ever-blessed Redeemer [a]. Above Angels and Principalities and Powers, is this our Human Nature glorified in God, with that glory which the Son had, before the world was. Would my brethren, instead of speaking, we could for ever worship and gaze and love, until we too, with S. Stephen, if but for a moment, might see Him Who once hid His Godhead in our Humanity, now, with His glorified Wounds which for us He bore, His Manhood existing, co-united inseparably with His Godhead, in the unapproachable Glory of God.

Can there be a greater mystery yet? To us, at least, it seems as though the way in which it was, made it yet greater; His sacred Birth and Child-

[a] S. Bernard de Cons. v. 8.

hood. For He created not simply the Nature Which He took, or joined His Divine Nature to It at its birth. He, Himself "abhorred not the Virgin's womb;" He, in His unutterable lowliness, shrank not from the humility of our birth of shame. He Who fills heaven and earth emptied Himself, and confined Himself within the womb of a pure Virgin. He Who spanneth the Heavens, lay with His outstretched but those the helpless arms of infancy, already enfolding us in His love. He Who "carrieth us from the womb" was Himself borne; He the Eternal Word, Who giveth speech to all, lay speechless; the Wisdom of the Father, seemed to grow in wisdom; He, "the Power of God," seemed powerless, while yet by the word of His Power He upheld all things.

Were this Mystery deeply impressed on our souls,—I say not now how it must change all our thoughts, how it must make us hate our pride, and our self-will, our carnal desires, our covetousness, our self-love, when we saw Him "Who is over all, God blessed for ever," for love of us, lowly and helpless, and poor, denying Himself the Glory which was His, and taking our misery which alone is ours, but—how could any other mystery seem strange? How should any thing seem too great or too hard for Him, or too humble for His Love? The mysteries of His Sacraments; the In-dwelling of His Spirit; His unspeakable oneness with the soul which receives Him, "even as" He "and the Father are One;" His dwelling in those who are His, and their's

in Him; His espousal of the soul, what are they but the overflowings of that first mercy, "the Word became Flesh?" He took our human nature, that He might, as Scripture says, "make us partakers of His Divine;" He joined our Manhood to Himself, that He might join us on, one by one, to Him, that He might by His Sacraments impart Himself to us.

So has the mercy of God turned our loss into gain. Blessed indeed was Adam before his fall, sinless, passionless, free from our weary strife, clothed with a robe of heavenly righteousness. Yet what was his bliss compared to ours, if we be Christ's? What although ours be as yet in hope only, what was it to ours, which is to be one with Christ? What, was even that our lost innocence compared to the gift of Christ to be our Righteousness? What were freedom from strife, compared to victory through the Spirit Which dwelleth in us? What was it to be sons of God as creatures, compared to this our sonship by being very members of the Eternal Son? What were the Father's love for a spotless creature in comparison with that love wherewith He so loved us that He gave the Only-begotten Son to die for us, and wherewith He now, if we be His, loves us in the Son of His Love.

Fix we then our thoughts once more on the cradle of Bethlehem; behold we Him once more, already loving us, but unable to express that love; let us contemplate Him come to bear the Cross for us, but as yet borne of others; in all outward seeming, except that ineffable Majesty of His sinlessness, and that

Divine Holiness—yet in all outward seeming like one of us, helpless, speechless, motionless, swathed (so Scripture says) as other infants, poor, destitute, lying in a manger;—yet He is Very God! What amazingness of mercy can make us doubt God's bounty, when God the Son, to save us, thus "emptied Himself," and made Himself as nothing?

Nay, can we think that Holy Scripture thus told us of the Sacred Childhood of Jesus, and meant us not to reverence childhood? Does not the saying of an early father[a] commend itself to our conscience, that "our Lord passed through all ages to sanctify all, and to infants was made an Infant, sanctifying infants; to little ones a Little One, sanctifying those of this same age, and becoming to them further an Example of piety and righteousness and subjection?" Does the Church's belief that her little ones are temples of the Holy Ghost stagger us any longer through the greatness of the gift, when He Who became a Little One in the manger for our sakes, was the Very and Eternal God? Can we otherwise than, for love of Jesus, reverence, and love, and yearn over, and cherish these little ones? Feel we not, (at least if we be not deadened by this world's vanities,) a drawing forth of our inmost heart towards them, a tender love, a reverence for them, which, alas! we cannot have for ourselves, and often not for others of riper years? The Childhood of Jesus, and their recent birth of God, the impress of

[a] S. Iren. 2. 22. 4.

His Hands[b], and the sealing of His Spirit, the fresh invocation of the Name of the Holy Trinity upon them, and their own freedom, for the most part, from grave actual sin, the presence, may be, of "their Angels" who "do always behold the Face of their Father in Heaven," win from us a reverent love, unlike any thing besides in this our corrupted world. The children of the Church are, save her Saints, the purest ornament with which God hath clothed her; they *should be* her chiefest care.

Since then in the Infant Jesus, "the Child" Who was "born unto us," our senses would have only misled us, neither must we, by sight, judge of those who are His. Faith, in the Wise Men and the Shepherds, saw and worshipped; "His own" to whom "He came, received Him not." In His own royal birthplace, the Lord of Heaven and earth lay, an outcast, gazed upon with longing wonder by the Heavenly Host and the whole Choir of celestial spirits, who sang "Glory to God and on earth peace," but on the earth, which He came to redeem, adored only by His Virgin Mother and His reputed father; else, observed by none of all that throng who were gathered to Bethlehem, or observed only, alas! to be already rejected and cast out, as one for Whom "there was no room." His only attendants, besides, on earth were the rude cattle, less rude only than we, the ox and the ass, emblems of our untamed or rebellious nature, yet owning more than we "their Master's crib[c]." He, thus unheeded, was Very God; and think you not He sent

[b] See S. Cyprian, Ep. 64. ad Fid. § 3. p. 197. Oxf. Tr. [c] Isaiah i. 3.

back with a blessing the Wise men who offered Him their gifts, and the poor shepherds, who had only pure hearts to offer Him, sent He them not back with heavenly warning and joy of heart and a speechless blessing? Carried they not, think you, back in their hearts the Infant Whom they had seen, Him "Who was born to them a Saviour, Christ the Lord?" "And having Christ in their hearts by faith, rooted and grounded in love, they knew the love of Christ which passeth knowledge, and were filled with the fulness of God."

And so, in their measure, is it with these members of Christ now. The world is too much taken up with itself to care for them; it is too full of its own business and thoughts and pleasures, to heed them. Although in them it might receive its Saviour, it has no room for them amid the busy restless throng of curious, sensual, carnal, eager, thoughts, which, ever coming and going, fill the narrow mansion of its soul and cast out its Lord. Faithlessness sees in them nothing great; it sees only the weakness and the fault of nature, which they have from us. Faith alone sees in them the germ of their heavenly birth, the implanted life of God, the cleansed and purified soul, and around them, their protecting Angel, who beholds their Father's Face in heaven. And receiving them, it receives their Lord.

There may then be a still more mysterious, yet literal, sense of those great words, "Whoso receiveth one such little child in My Name, receiveth Me." To tame our pride of understanding, or knowledge,

or wealth, or rank, He took an especial nearness to infants and the poor. The mysteries in which He would be thought on and worshipped, are His Birth as a helpless Child, His Death, stripped even of His raiment, having nought His own, "a scorn of men, and an outcast of the people." "The poor of Christ" then, and "children" have a special likeness to Him. They are not only His, (as each of us hope to be,) but they have His mark set upon them. The poor have His "livery:" they are what He was for our sakes in outward lot. Children, as yet unspoiled, have not His likeness only, but His indwelling Spirit; for "if any man have not the Spirit of Christ, he is none of His." He dwelleth in them according to their measure and halloweth them, and so, "Whoso receiveth them in His Name receiveth Him," because he receives them in whom Christ Himself dwells by His Spirit, and who have not as yet by actual sins, grieved Him away.

Great then and aweful is the trust, confided to us in those His lambs; amazing is His blessing in it. He has made them His; He has set His seal upon them, has given them the first-fruits of His Spirit, has made them to us, another Himself. "He has taken them up in His Arms, put His Hands on them and blessed them." And so He has given them back to us, to cherish them for Him, to feed them with His heavenly food, to guard them that they stray not; to teach them how to "keep themselves," by prayer and watchfulness, and self-rule, and leaning upon Him, that "the wicked one touch them not;" to teach them

"to know His Voice" within them, that they may "follow Him," and He the good Shepherd, may lead them forth to the Everlasting pastures.

On us, it may be, their everlasting doom depends. They still have the freshness of Divine grace; they are still what He made them and He has declared them,—not taken only into an outward covenant, or made members only of a visible body; but being "by nature, children of wrath," they are, by virtue of His Birth in the flesh, children of God, born of God through grace, as God the Son was from everlasting the Son of God by Nature. They are members of Himself, they are clad with Himself, ("for as many as have been baptized into Christ, and have put on Christ,") they are co-heirs with Himself, temples of the Holy Ghost.

Such are they. But what may they be? One shrinks to say, my brethren, so must one yearn over these little ones, for whom Christ died, in whom He yet dwells. Yet, if we except those who through our grievous negligence, have lived and died, yea now live and die, as actual Heathen in this our Christian land, all they who have done or are doing deeds of darkness, had once on the robe of light. All among Christians, who have perished or are perishing, slaves of the world, of the flesh, of Satan, once were free. All, whom Holy Scripture calls "the children of the wicked one," once were made "children of God." Sin after sin crept upon them; the gift which was in them was never perhaps stirred up; neglected childhood gained no strength against the increasing

temptations and passions of youth; well alas! often is it, if neglected parents become not, by example, or more grievous still, even by words of ill, tempters of their own neglected children to deadly sin, their very guides to hell. We must, out of charity, speak what we shrink from. They who here have now been made heirs of heaven, may be of those miserable beings, whose everlasting abode is hell. Instead of the seal of God on their foreheads, they may receive "the mark of Cain and of the beast." Children of God and members of Christ, they may become children of the devil and members of Satan. The hearts and souls which God has cleansed to contain His Holy Love, to receive His Blessed Spirit, and heavenly visitations, and to hold communion with Him, how will it be if their fences are broken down and all avenues to sin are opened with opening years? What should be, but what every day is, that evil rushes in like a flood, and masters their minds, and the "evil spirit takes seven others more wicked than himself to dwell there," and what was once (as He has said) the dwelling-place of the Trinity, becomes "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird[c]."

It is an aweful thing to speak of God's judgment upon sins in which we bear part; for we seem to condemn ourselves. Yet "if we indeed condemn ourselves, so may we not be condemned of the Lord." "If" our Church "at least in this her day, know the things which belong unto her peace," so may she

[c] Rev. xviii. 2.

yet not "be laid even with the ground and her children within her[d]." A heavy countless debt of guilt lies upon our Church and nation for our manifold neglect. Must it not be said of us, "My sheep are scattered, because there is no shepherd, and they became meat to all the beasts of the field, when they were scattered; My sheep wandered through all the mountains and upon every high hill, yea My flock was scattered upon all the face of the earth, and none did search or seek after them." And are we not reaping every where the bitter fruits? We need not dwell on others' sins; we need, alas! but open our eyes on the whole length and breadth of our unhappy land. Go "into the streets and lanes of" our cities or our towns, our places of concourse, our market-places, our ports, our mines, our manufactories, every place where human souls are gathered together, see what is the habitual object of their thoughts, and ask, Is this "a people, which hath the Lord for their God?" Would that one must not say, go into our very Churches; for, there, while our eyes miss the best heritage of a Church, "the poor of Christ," we must feel that "unless the Lord had left us a small remnant, we had been as Sodom, and been like unto Gomorrah." I seem, in saying this, to have said but nothing. There is, in this Christian land, such an intensity of sin and misery, such aweful depth of wickedness and forgetfulness of God, that to know but some slight portion of it, (I speak in literal plain words,) makes the head reel and turn dizzy, and the

[d] Gospel for the day.

heart faint. But that we do not yet see the unseen fires, one might ask as to many places, Is this a Christian land or is it hell [e]? And these are our neglected children, so that the very Sacrament of Baptism becomes a witness against us, if we first make them lambs of Christ, and then leave them to Satan to devour.

A better day, we trust, is dawning. God is stirring men's hearts, and when He is in the midst of us and looking upon us, we may hope all. Yet "what" still "is the chaff to the wheat?" I hardly know which makes the heart most faint, to think of what is done, or what is undone. The few whom we have gathered, only bring the more heavily before us the thought of the millions yet scattered. It is but "as the gleaning-grapes, when the vintage is done." "All they that go by pluck off her grapes. The wild boar out of the wood doth root it up; and the wild beasts of the field devour it." "Turn Thee again, thou God of hosts, look down from heaven, behold and visit this vine."

In this very place, there are, at least for a season, many who have means, who come here for refreshment, or for the health of their children or their own, and who, one might hope, would have thoughts for other little ones of Christ. Yet here, those in this town, who receive daily education, are not one-seventh, and even with those whose only

[e] The writer had partly in his mind a book founded on Parliamentary evidence, "The perils of the nation;" but day by day brings to light some fresh intensity of un-Christian unsanctified misery.

day of teaching is the day of rest, are not more than one-fifth of the whole number. Those who are now neglected by all alike, but who might be gathered up, if we had a deep love for Christ Who for our sakes became a Child that these children might be His; those now brought up in idleness, educated for sin and Satan and not for God, are at least five hundred. And this number of twice-orphaned children, neglected of their parents and of their Mother the Church, is ever filling up again and again. Neglected childhood grows up into sinful youth, sinful youth decays into hardened age; the miserable tale is renewed again and again, of souls for whom Christ died, and who by our neglect are lost. And yet, as happened very lately, and you felt it for a while, these children are more exposed than others to untimely ends. It was a shock to you that three in one moment sunk out of our sight, to give their account[f]; it was some comfort that one had been trained very hopefully in your school. Yet what is such sudden death but a faint image of what is happening daily, hourly, somewhere in this our boastful land? "The sea shall give up the dead which are in it;" who shall rescue those who through our recklessness sink into the lake of fire?

My brethren, for this fearful evil I ask not for some scanty alms this evening; I ask not even for abundant alms, although they would be given to Christ, and repaid by Him. I ask, in His Name,

[f] A whole family, father, and mother, and three children, had recently been lost at once, at sea. Very many of the boys, at about twelve, are employed with their fathers in fishing.

your thoughts, your time, your hearts, to think on this great evil at your very doors; and then your prayers that you may be guided how to remedy it, or to help those who may, that the blood of these children be not required at your hands. And may God guide you! To give alms alone, to educate any how, is not to receive little ones in Christ's Name; the blessing is too great to be obtained by such costless means. To receive children in Christ's Name, is not merely to cause them to be gathered into schools; they who can help no otherwise have the blessing of God, if they help to this; but were this all, harm might be done, not good; it is not, to teach them any how, or, by teaching them only to read and think, to put into their hands a two-edged weapon, wherewith to destroy themselves; it is, in our Church's words[g], to "teach them what a Christian ought to know and believe to his soul's health," to teach them "to lead a godly and Christian life;" in a word, to "believe truly and live holily." This cannot be, as we now act. Children cannot, as our way is, teach children faith and holiness, nor can the single teacher of each school suffice. Our schools must fail of their end, until ye give, not your money only, but, as far as ye may, yourselves also. Let us believe our Lord's words in earnest. Seek ye to love Him; long to requite Him Who gave His life for you, to Whom ye owe yourselves; and He will teach you what ye can do. Some perhaps might give themselves wholly; some might form institutions for that most perilous age, when

[g] Exhort. at the end of the Baptismal Service.

female children leave such schools as we now have; some might give at least an hour or two in the day, to teach Christ's little ones; ye might collect perhaps some six or seven, (as other claims permit,) each as your own peculiar charge, and so while many, first training themselves, should join in this good work, ye might by God's blessing, impart to them the reverence, and fear, and love of God, which ye would cherish in yourselves. Ye may teach them how to fight the good fight which ye yourselves wish to wage; and adapt yourselves to them, one by one, as ye come to know them, and by God's grace, form each as its own soul needeth. Only whether we visit the poor or Christ's little ones, it must not be as superiors, but with great inward reverence for Christ; not as though it were some great thing, but in humility: not only to teach them, but (as our Lord gave them us for an example) to learn of them; not as unto man, but as seeing Christ in them. So becoming like them, "yours shall be the kingdom of heaven" which He has promised to such as they are; so ministering unto Christ, ye shall yourselves "receive Christ."

Yes! my brethren, great as are the things of which I have spoken, there is yet one meaning of those blessed words, "Receive Me," nearer to ourselves. Great were the favour and loving-kindness to us, if our Blessed Lord vouchsafed to accept our offices done to these little ones, *as* done to Himself; if He put them, (to speak reverently,) in place of Himself, and told us, "whatever toil or care or self-denial thou layest out on these little ones, I will repay thee,

as though thou gavest it to Me." Much indeed, yea every thing were it, that He should repay our slight earthly toils and pains with everlasting rewards. But as the reward of the righteous is no created thing, no bliss, no sight, no beauty, no glory, no knowledge, not even love in itself, but it is God, so according to this life's measure, is it now. Our Lord puts us not off to some distant day or a distant reward; He saith not "shall receive," but "receiveth" now; not "a reward," but "Me." By ministering to His poor and His little ones in His Name, we "receive Christ," not without us only, in these His images, but, as alone we can indeed receive Him, within us. Our Lord restraineth not His gracious words, "receiveth Me." He meets the longing of our hearts. We would do something for Him Who hath done all for us. We would gladly, outwardly too, shew our love to Him Who hath so loved us. But "our goodness reaches not to Him." He is in Heaven, we on earth. All things, even ourselves, are His. Yet would we? He grants it. When He said, "Me ye have not always," He said too, "the poor ye have always with you." When He Himself ceased to our eyes to be in the midst of us, He placed a little child in the midst, and said, "Whoso receiveth one such little child in My Name, receiveth Me;" as though He said, "Receive My poor and My little ones; thou shalt not merely entertain Angels unawares, as My servants did of old, but thou shalt receive the Lord of Angels, thy Redeemer, thy God, thy everlasting Reward, Myself."

It is not a figure; it is not a reward out of Himself, it is Himself Whom He promiseth. We dare not compare duties or graces, as though we might cherish or perform the one and neglect the other; yet while humility must be the groundwork of all we do, and God Himself our only end, there is no deeper source of blessing, no more frequent means of enlarged grace to the soul, than love for Christ's sake, to His little ones and His poor. It has been found so. They who have carried on the greatest designs for God's kingdom, have found His greatest blessing rest upon them, through love to these; they who have received and tended them for Christ's sake, have found that, becoming, through His grace, like them, they have "received Christ;" He hath formed Himself within them; He Himself hath taken them, as it were, up in His Arms, and has blessed them; He, Who is our Salvation, hath come not under their roof only, but through His Spirit to their souls. Blessed, thrice-blessed they who, for love of Christ and having Him Alone for their portion, have or can give their lives to minister to these, and who cherishing them, orphans, or poor, or ignorant, are cherished by Him, Whom through them they receive, the Father and Mother and Husband of their souls; but blessed in their measure, are all who, in whatever degree receiving them, receive Him, and receiving Him are received by Him, our only Hope, and Stay, and Abiding-place.

Fix we then our thoughts, for one little moment more, on the Manger at Bethlehem; view we Him

there, our Lord, our Creator, our God, stretching out His Hands towards us, the Hands which were to be nailed to the Cross, and telling us that He became that Little Child, that we might for His sake love little children, and receive them as Himself, and in them receive Himself, and then, as we would wish our own thoughtless childhood, or the sins which we shared with other children, forgetful of ourselves and the Gift which was in us and them, to be forgiven; as we would wish to receive our Lord; as in that aweful "Day, when the secrets of all hearts shall be manifest," our sins laid bare, and our everlasting doom fixed, we would wish to be received by Him; remember we His sacred Childhood, and for His Sake, now and ever, by prayers, by alms, by active self-denying deeds of love, remember children.

Now unto Him that loved us, and washed us from our sins in His own Blood, with the Father and the Holy Ghost, be glory and dominion for ever and ever. Amen.

NOTE.

Since the Sermons have been printed, the writer has been kindly furnished with the form of prayer used every Monday Morning at Clovelly, the place alluded to p. 20, during the fishing season, from Michaelmas to Christmas. The form must have come down with hereditary Episcopal sanction. The Morning Service is used with the exception of the "special" portions here substituted. The appointment of an Epistle and Gospel is thought to imply that the Holy Communion was once celebrated then. The whole is a happy token of what might be done to sanctify, by the Services of our Church, the employments of her poor.

Proper Psalm, the CVII.

Proper Lessons, { First, Habakkuk III.
Second, St. John XXII.

THE COLLECT.

Almighty and loving Father, Who dost govern all things, in heaven, in earth, in the sea, and in all deep places! There is no creature but hears and understands and obeys Thy voice! Thou speakest the word and the stormy winds arise, and again Thou commandest and there is a great calm. Have mercy on these Thy servants in their honest calling unto the sea! Assuage the winds, subdue the waves, and let them go forth and come in with safety. Protect their persons, secure their vessels, and all that appertaineth unto them, and let not the hair of any man's head perish. They may like Thy disciples toil night and day and catch nothing, but if Thou art pleased to speak

such a word as Thou didst then, they may encompass such a multitude of fishes as neither their nets nor their vessels can contain. But let all be done according to Thy good pleasure, O Lord! Whether many or whether few, blessed be Thou for all! Only, we beseech Thee, let not our sins withhold good things from us, and therefore pardon us our former transgressions, O Merciful Lord, especially our murmurings and our boldness, our profanation of Thy Holy Day and Thy Blessed Name, our intemperance, our hatred and strife one with another, and grant that we may make such a just, wise, and holy use of these Thy blessings as shall be to our comfort and the glory of Thy Name. Make us, O Lord, to consider that we prosper more by Thy Providence than our own industry, and that Thou canst with one word send all these blessings to another shore, and to another people that shall serve Thee better than we. And, O Gracious Lord, teach us to remember the utter uncertainty of all our lives, and how easy it is for Thee to raise a blast or to send a wave, and to dash us against a rock, and to cast us into the depths of the sea. Grant us therefore, O Lord, while we do live, to live in Thy fear, and whensoever we die, to die in Thy favour, through Jesus Christ our Lord. *Amen.*

For the Epistle,
The Epistle for the Fourth Sunday after Easter.

For the Gospel,
The Gospel for the Fifth Sunday after Trinity.

The Old Hundredth Psalm is sung at the proper place.

CHASTISEMENTS NEGLECTED, FORERUNNERS OF GREATER.

A SERMON,

PREACHED AT MARGARET CHAPEL,

ON THE VIGIL OF THE ANNUNCIATION,

BEING THE DAY OF HUMILIATION

FOR THE IRISH FAMINE,

1847.

BY THE

REV. E. B. PUSEY,

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH, OXFORD.

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A

SERMON,

&c.

JOEL ii. 12, 13.

Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.

WELL has this Epistle been chosen for this day, brethren; for surely it seems like an Epistle written to us by Almighty God Himself, traced not with pen and ink or on tables of stone, but written in our hearts by His own Finger, and the lines are of suffering and death. The Prophet Joel is an awful yet tender preacher; prophesying of judgments to come, and teaching how, by the mercy of God, each judgment may be turned aside, from those judgments which he had then to announce, as just ready to burst upon that former people of God, until the Judgment of the Great Day. He speaks of no spe-

cial sin, for which the sufferings were sent, and so he warns against all sin: he speaks of the power which repentance has with God, without any limit, and so he proclaims a Gospel message of universal forgiveness and release. This message he delivered to a nation whose present sufferings and future fears were like our own. Judgments yet heavier were gathering, and these were to burst, the one after the other, unless His people should take warning by the first, and repent with that true contrition of heart, which has power with God. A heavy judgment of God was upon the land; there were fears of worse; and that worse the Prophet had to denounce, unless men repented. A grievous famine was already come; there was a wide desolation; nature itself mourned to its God. The irrational creation also bare the sin [a] of man, and groaned, as it were, to God, Who compassionates all suffering, to Whom all suffering is a mute cry, Who hears the ravens' cry, and of Whom, Scripture says, "the lions ask their meat." The Prophet calls his people not to be duller than the poor beasts, but to join, as one man, in one earnest cry to the mercy of God. He calls all, the very young and the very old, priests and people. Where thanksgiving was made at other times, with gladness of heart, "between the porch and the altar," now there must be sorrow; the priests were there to weep and intercede for the people. Those who had yet pure joy were to lay it aside; "let the

[a] נאשמו, Joel i. 18.

bridegroom go forth of his chamber, and the bride from her bridal closet:" even the children at the breasts were to be joined in the common sorrow; both to stir more deeply their parents' sorrow, and by their innocent distress to plead with God. For surely no sorrow so calls forth the tender mercy of God, as that of little ones whom His Gracious Hands have just made, and who have not marred His work in themselves. In Nineveh, among those whom, He tells the prophet, He could not but pity, were the "six-score thousand persons who could not discern between their right hand and their left.[b]" None then were to spare themselves in the common sorrow: the very old, whose strength seemed gone, or the very young who as yet had it not; those who suffered for their misery, and those who suffered not, by fellow-suffering, were to form one common band who by united sorrow should prevail with God.

Else what was far worse, was coming. "The Day of the Lord was nigh at hand, a day of darkness and of gloominess, a day of clouds and thick darkness," darkness "which could be felt," coming suddenly, universally, and, if it came, hopelessly; reaching every corner of the land, "like the morning spread upon the mountains," pervading all, penetrating all, enveloping all, like the light; only, instead of light it would be darkness. And if the light were turned into darkness, how great that darkness! If the morning which mitigates most

[b] Jonah iv. 11

suffering, itself brought sorrow, what other dawn was there? "The Day of the Lord is great and very terrible; and who can abide it?" The evil to come is told in words which comprise much in one. Every judgment looks on to the end. Each, unless men repent, is a harbinger of another. When Israel grievously sinned under Ahab, God said by Elijah: "Him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay." More searching was the scourge which God raised up within them, than the heathen scourge without; more awful the Prophet, by whom God says, "I hewed them; I have slain them by the words of My mouth [c]," than the avenger by whom God destroyed all the worshippers of Baal. For the prophet spake of the second death. So had the plagues of Egypt deepened in sorrow, until the Egyptians said, "We be all dead men." So had God, in the law, when foreshowing and forewarning His people of the blessing and the curse, upon obedience or rebellion, how, if they would walk in His statutes, He would walk among them and be their God and they His people, added again and again [d] the heavy sentence of an increasing doom, if they would not turn at His first chastisement. "And if ye will not yet for all this hearken unto Me, then I will punish you seven times more for your sins;" "I will bring seven times more plagues upon you according to your sins." And now again, as in a sort of sacred

[c] Hos. vi. 5.

[d] Lev. xxvi. 18, 21, 24, 28.

proverb, Joel declares how, on unrepented sins, God inflicted woe after woe, until the sinner turned to God or perished. Four armies of locusts, each of the later destroying what the former left, are the image of God's successive judgments, each rising in severity above the former, each leaving the sinner or the sinful nation, more exhausted than before.[e] He so attempers his description, as to include in it all the scourges of God, the irrational destroyer, and that far fiercer waster, man.[f] Yet both successively do not exhaust the full meaning of the Prophet; for St. John says that their king is the angel of the bottomless pit, Apollyon, the destroyer.[g] The Prophet declares, how blow would follow upon blow, destruction upon destruction; the Apostle explains that, among these scourges, permitted and overruled by God, there should be, in the Christian Church, not those who kill the body only, but destroyers of the soul. He himself declares the same principle of God's judgments. In that last book of prophecy which foretells the woes wherewith the Church shall be purified, and the world shall be punished, until the end, when four angels had sounded, yet another "cried with a loud voice through the midst of the heavens, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound.[h]." So when our Lord had foretold "wars, famines, pesti-

[e] Joel i. 4.
[f] So S. Cyril Al., Theodoret, S. Jerome.
[g] Rev. ix. 11.
[h] Rev. viii. 13.

lences, earthquakes, in divers places," He adds, "All these are the beginning of sorrows [i];" the beginning of those birthpangs [k] which shall issue in the creation of "a new heaven and a new earth, wherein dwelleth righteousness."

So, then, there is one law in the New Testament and the Old, in God's kingdom of nature and of grace, with Churches, and nations, and individuals,—that Judgments come on slowly, in the long-suffering of God, yet successively; and these, if man repent not, more and more deeply, until they end in the destruction of the sin or of the sinner. "He shall find an end of escaping, when he hath not found an end of sinning.[l]" And there is this difference between the prophecies of the New Testament and the Old: those of the Old are addressed to the persons under trial, and appeal to them: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel[m]?" "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.[n]" In the New Testament, prophecy surveys beforehand the sins of man, contains no call to repentance, but is the denunciation of the wrath of God, as it shall be successively, hopelessly, finally, poured out upon the impenitent.

[i] Matt. xxi. 8. [k] ὠδίνων. [l] Tert. de Pœnit. c. vii. p. 361, Oxf. Tr. [m] Ezek. xxxiii. 11. [n] Ezek. xix. 32.

And so, although living under grace, we turn back for comfort to the Old Testament, the history of God's Providence, there to read God's dealings with us when under His chastisements. It is the light of all other history, Christian or profane. It lifts the veil; and in it we see events, not following one another only, but marshalled by the Hand of God; not locusts only or hail devouring and destroying the fruit of the ground; or the sword, or famine, or the pestilence; but God bringing the locusts with His wind, casting forth the ice like morsels, or saying to the sword, "Sword, go through the land." We have before our eyes, not tens of thousands only perishing by the pestilence, when David's heart was lifted up and he numbered the people, or the hundred and fourscore and five thousand of Sennacherib's army found dead in one night, just as he was "shaking his hand against the mount of the daughter of Zion [o];" but the angel of the Lord standing with his sword drawn over Jerusalem, or going forth to smite the camp of the Assyrian. Again, we not only see that visitations, which men now speak of as events in nature, take place through the immediate and special appointment of God, but God, on occasion of them, teaches us what power He gives to prayer over Himself. We see God, at the word of His Prophet, shutting the heavens, that it should not rain during the space of three years and six months; and again He tells us how, at the Pro-

[o] Is. x. 32.

phet's prayer, "the heavens gave rain, and the earth brought forth her fruit[p];" and how, at Moses' prayer, "the thunder and the hail ceased, and the rain was not poured upon the ground," and "the Lord sent a strong west wind which took away the locusts; there remained not one locust in all the land of Egypt;" and when David offered sacrifice, on Mount Moriah, the image of that Spotless Sacrifice, as at this time[q] offered there, and in union with It, "The Lord was entreated for the land, and the plague was stayed from Israel.[r]" He tells us how Hezekiah's prayer obtained deliverance from Sennacherib, when pressing against the gates of Jerusalem. And now the Prophet points to the armies[s] of the wrath of God, marshalled, swift, wide-spread, resistless, invulnerable, speeding on in one unbroken, unentangled course, to execute His sentence; nothing can escape, nothing turns aside, nothing is fenced against them; they come (as an image of the Day of Judgment) suddenly, by surprise, "like a thief[t];" heaven and earth quake before its terrors; all faces gather blackness. Yet even thus, in this last moment, the people are called to penitence; and then he promises that all evil should at once be swept away, all that was lost should be restored.[u]

And so, in Christian times, have heathen armies[v],

[p] 1 Kings xvii. 1; xviii. 42. S. James v. 17, 18.

[q] The day of public humiliation fell in the week before Holy week.

[r] 2 Sam., end. [s] Joel. ii. 2—11. [t] Is. ii. 9., comp. S. Matt. xxii. 23. 1 Thess. v. 2, 4. 2 Pet. iii. 10. [u] Ver. 18—27.

[v] At the prayers of the Christian soldiers in the army of Marcus

on prayer, been defeated by lightning and hail, sent from heaven against them, or they have been driven back from the walls of a helpless city [w]; earthquakes have been stopped at the cry of a whole people, "Lord, have mercy[x];" pestilence has been arrested[y]; locusts have been swept back from the country which God had sent them to waste[z]; and when this very city was desolated by the plague, its ravages abated from the day of united earnest prayer. And what other was it than the Hand of "the Most High ruling in the kingdoms of men," when in our own days half a million of soldiery, gathered by the scourge of Europe, rolled like a tide to destroy, and to establish an anti-Christian rule, and scarce a fragment returned? More were those slain by famine and sudden, almost unheard of, cold than those who were slain by the sword. Fire, frost, and cold fought against the enemy of God.[a]

God fought for us then, Brethren! He exempted us from the scourge which wasted all Europe besides. He spoke to us in great mercy. Even when He would teach us to repent, He taught us rather by the sufferings of others than our own. We used

Antoninus. See also Tillemont, Hist. d. Emp. t. v. art. 80, p. 165, on the miraculous victory of Theodosius over Eugenius.

[w] As Attila from Orleans. Other deliverances are mentioned by Tillemont, Hist. des. Emp. vi. p. 67.

[x] Constantinople under Theodosius.

[y] As in the time of Gregory the Great. Vit. Joh. Diac. i. 43. Greg. Turon. x. 1.

[z] See S. Jerome on Joel ii. 20. Alvarez do Preste Joan das Indias. c. 33.

[a] The fires of Moscow, and the cold, 27 or 28 degrees below zero.

to speak thankfully, how our land was spared the horrors of war. We suffered indeed by it, because we had at home the sorrows of the widow and the fatherless; but its most dreadful horrors reached us not. For nearly eight hundred years, no war has reached this land but what our own passions kindled among ourselves. In a neighbouring land a form of Anti-Christ arose, and God taught us in the carnage there, what our own ways would lead to. He said to us in them, "Except ye repent, ye shall likewise perish." He speaks to us the same words now; but the visitation of His displeasure is not near us only; it is upon us. By His grace, though slowly and partially, we may hope that we have, in the last fifty years, been turning to Him. And thence we may hope, too, that this heavy judgment is an austere mercy. Every judgment of God, until men, by final impenitence, exhaust it to themselves and prove themselves unworthy of it and incapable of amendment, is mercy. As individuals, we feel that it is so. Woe is us, that we need so deep a wound; yet the deeper our sores, the more loving and merciful our Physician, Who passed us not by, loathsome as we were in His Holy Eyes, nor ceased to wound us until He reached the very depth of the sore which consumed our life. And what we know by experience as individuals, we believe as a Church and nation, that His Wounds are but to heal; unless through our own wilfulness we put away His healing Hand, and make them incurable.

Yet awful is the Touch of God, even in mercy. Jacob's sinew shrank, strong as he was in faith and touched in love, that he might know His might with Whom by weeping he prevailed; and he halted all his days. What when it is in displeased love, or loving displeasure! What when the Holy One must hate that which hangs about us, yea, it may be, is wound very close around ourselves, so that He must burn it to the very core, in order to save ourselves. For sin admitted into the soul, although not of the substance of the soul, is almost a part of us, it encompasses us. "The world," saith the Apostle, "*lieth* in wickedness." "They become," saith the Prophet [b], "abominations like that they love." Sin winds around the soul, changes a man's heart into a beast's heart, fills his thoughts, defiles his imagination. "The iron" may well "enter into the soul," which is to save it from such an inmate as this! The sinner must feel very near the displeasure of God, Who is "a consuming Fire;" Who, "by a spirit of burning," consumes the sinner, that He may save the man. Gold and dross are so mixed up in us, that we seem to ourselves all dross. Sin seems so to have penetrated the sinner's soul, his thoughts, words, acts, the motions of his will, the feelings which come most readily to him, which seem so to come from within, as to be his inmost self, that he can scarcely in thought separate the self which longs to be freed from sin, from the self which is so

[b] Hosea ix. 10.

steeped in sin. The soul which, by God's pardoning grace and the Blood of Christ, shall be cleansed from all sin, seems now so hopelessly penetrated by the sin which infects and stains it.

And so God's judgments have ever a twofold aspect, of terror and of love; the cloud and the bow in it. Yet the darkness is ofttimes so heavy, that the portion of the bow which we see, though very bright, is very small. "The thunder and lightning and rain" are upon us; the hope is for the time to come.

And this befalls us mostly when we have neglected God's first warnings. In these later years we have had those warnings manifoldly. Internal troubles threatened us; one large city [c] was in flames. God ruled, and still keeps down the elements of destruction, which, if united and kindled, might make our whole land one moral waste. Fearful disease threatened us from afar. When it came very near us, God mitigated its extent, aweful as it was wheresoever or whomsoever it struck down, grasping the whole frame, without rest or reprieve or breathing-space, until it collapsed in death. Yet He soon in mercy withdrew it. We breathed again; and some thanked Him. Year after year, again and again during the last ten years, it has been noticed how, when all seemed almost hopelessly lost, God gave us just those skies which we needed; the rain ceased or came at His bidding and our prayers. At one

[c] Bristol.

while, the seed-time was all but gone; and then at the last moment came all those changes of weather, which the husbandman knows to be most needed. Again, the skies were in the morning, as they had been for a long season, as brass; they seemed as fire over our heads; and we thought "when will it ever again rain?" we prayed; on that self-same evening He sent rain on His inheritance. Again, harvests were all but lost through exceeding rain; "the summer was ended, but we were not saved.[d]" What was all this, but the Arm of God lifted up, yet sparing us, when just about to fall? And what did we? As the Israelites of old. "They sang praise unto Him[e]; but within a while they forgat His works, and would not abide His counsels." The plagues of Egypt seemed to come upon our coasts; He slew our fish[f]; He sent a murrain upon our cattle; they died by a new and strange disease which we knew not of, nor how to cure it. And then, in the last year in one night, the whole crop upon which our brethren in Ireland depended for life, well-nigh perished. We read the like histories in the Prophets: we read of the four sore judgments of God; the sword, the famine, the noisome beast, and the pestilence: yet the forerunners of some of those judgments have been among us, and we heeded it not. We heeded

[d] Jer. viii. 20.

[e] Ps. cvi. 12, 13.

[f] "How wondrous have been the dealings of the Lord these three years past! In 1845, our cattle suddenly died in numbers, and our coasts were strewed with fish, blackened and dead," &c. (Extract of a letter from Ireland.)

not the "voices of the Prophets read among us" every Lord's day; we would not interpret by God's own Word what we saw and felt: people spoke of a "murrain," but the name itself reminded them not Who sent it. Even in the last year, people were employed in seeking out all natural causes of this new disease. Well and right had this been, had we also humbled ourselves and owned from Whose Hand it came; and when, at last, human wisdom was baffled, and knew not whence it was, had, at least, with the magicians of Egypt, owned, "This is the finger of God." We believed not that God was, in earnest, smiting us; and so we lost the time wherein to turn away His displeasure; and famine from Him burst in upon us in all its horrors, the more dreadfully because our people was wholly unprepared. A famine, such as, for centuries past, has been known by history alone! It is likened only to famines half-way back to the Birth of our Lord, the middle ages. And now, unless God's mercy turn it aside, "these are but the beginnings of sorrows." Spring is opening upon us, but it brings no gladness to their desolation. Eastertide to the sufferer is one Lent of famine. The bright glad days of summer, it is feared, may but draw forth a pestilence from the hardly-buried corpses. Death is thronging upon death; one form of death is born of another; new diseases, in a few hours, finish what famine has begun; we hear of new names of diseases[g]: famine-fever—fever,

[g] "Famine, typhus fever, dysentery, and a disease hitherto unknown

that is, generated by the continual wastings of gnawing and corroding hunger; forms unnaturally emaciated, or unnaturally swollen by disease; "walking spectres;" death seated in the eyes, and bespeaking itself therein, while the sufferer still moves perhaps unconscious of it; living and dead, side by side, decaying together, where there is none to bury the dead, and, too often, no human help can aid the living; no food to support, scarce water often, to slake the fever of famine. And they who relate these things, tell us that there are other things too horrible to relate. Deaths are now uncounted, counted here and there by fifties or by hundreds [h]; but the dead are often buried unheeded, uncoffined, unwept, amid the extremity of misery, by those who loved them most. "There are no widows to make lamentation." The husband carries his wife's uncoffined remains, the brother his sister, the mother her child, without a tear, to the grave; the inward misery and cry to God, the only prayer over their remains! The prophet's words seem fulfilled, "Weep ye not for the dead, neither bemoan him;" or again,

are sweeping away the whole population." Narrative of a journey from Oxford to Skibbereen, by Lord Dufferin and the Hon. G. F. Boyle. A still more appalling detail is given in "A Journal of a Visit of three days to Skibbereen and its neighbourhood, by Elihu Burritt," a benevolent American. It has already been stated in "the Guardian," that Glengarriffe suffers as much as Skibbereen. A Clergyman from Ireland mentioned that he knew five places suffering as much as Skibbereen.

[h] Mr. Burritt closes his narrative after a most appalling statement: "He (Dr. D.) related other cases too horrible to be published," and such is the uniform tenor of private letters: they omit details, as, "too harrowing to relate."

"I praised the dead that are already dead, more than the living which are yet alive[i]."

There are outstanding cases of horror and of grief; but again and again is all this bodily suffering and anguish of soul repeated amid more than three millions of people; again and again it is said, "if things go on thus, within three months a fourth of the people will perish[k]." The length of half an island, from sea to sea, is become like a besieged city, or that devoted place, once the city of God, upon whom the wrath of God fell, when it had crucified its Lord. They who witness it say, "it exceeds all, save the siege of Jerusalem." Horrors there are, which one could scarce name except in the solemnity of Scripture language. The curse on the house of Ahab is fulfilled on members of Christ, "Him that dieth of Ahab in the city shall the dogs eat." More horrible yet is the temptation to sin; for what must be the misery where, for a morsel of food, one man could be found to murder two children! Well-nigh all the sorrows of the Lamentations over the city, "once full of people, that sitteth solitary," are there:

[i] Eccles. iv. 2.

[k] "There were at that moment 500 persons dying of want every week in the barony" (Duhallow, Co. Cork).—Statement of a Grand Juryman: see Guardian, March 27. "In the Union Workhouse at Bantry (population 3500) there have, in the last seven weeks, been 400 deaths (more than 1-9th); but this is only a small portion of the mortality. Three coffins are kept in constant requisition about the streets, by the Relief Committee, to convey to the grave those who would otherwise remain uninterred, or receive only a burial revolting to humanity. The visitation under which we are suffering is only now beginning to exhibit itself in its full misery."—Private Letter.

" the tongue of the sucking child cleaveth to the roof of his mouth for thirst;" the young children, hundreds upon hundreds in one city[1], " ask for bread, and no man breaketh it unto them." " The countenances of a whole population are changed by famine;" " they are not known in the streets; their skin cleaveth to their bones; it is withered; it is become like a stick;" " they have given their " all " for bread to bring back the soul;" " their children and their sucklings swoon in the streets of the city; their soul is poured out in their mothers' bosom," and they lie as corpses there.

Such is some portion of the present visitation, multiplied, again and again, in dark cabins, where misery shrouds itself from sight, tombs of the living and the dead. Such, unless God turn scarcity into plenty, is the prospect of five dreary months. And what beyond? God, in His mercy, knoweth! Yet

[1] Galway. See extracts in Guardian, March 23. " One such proof of our wretchedness by which I have been forcibly struck on every visit to Bantry (Co. Cork), is the sensible diminution in the population. The children, I may say, have been almost all swept off, or are confined to their wretched hovels with fever and dysentery. Scarce any are to be seen about the streets."—Extract of a letter from the Clergyman of Glengarriffe. " We supplied with breakfast last week 3133 children (*i. e.* 449 daily, those on the list being 700): the far greater number never taste a morsel in the day but what we can procure for them. If you but heard and saw the dear little sufferers calling upon Jesus, the Father of the poor, to bless their benefactors!"—Extract of another Letter from the Presentation Convent, Galway. Like accounts are given at *Tuam* (Private Letter). In *Doneraile* alone, the Dispensary Physician declared on oath at an inquest, " Two thousand are in want of food and clothing. The people are dying fast from starvation and disease."—Private Letter from the Clergyman of Doneraile and Templeroan. The population of both is more than 10,000.

His present gifts of a hopeful season are oftentimes of no avail, since there is neither strength nor hope to till the ground; and a seed-time, neglected in despair, threatens another year of yet sorer famine to come. Pestilence has begun; who, save One, can stay it? Who, save One, shall bid it stay, that it reach not ourselves? All nature seems to shake. The awful disease which God mitigated to us some years past, has been again, as before, wasting the East, and is said to be on its march Westward. Scarcity, although not such as ours, is in different parts of Europe also. The long peace, which God has given us, is, again and again, shaken by rumours of war. God still gives peace; but our own inventions, our pride and boast, lay us open to the desolation of war hereafter, if God permit, as we have not been for centuries. What elements of ruin have we not in our heathenized population at home! Who shall save us, except our God? And how shall He be won to look favourably upon us but by repentance and prayer?

Every visitation of God speaks its own message to the soul. "Thy sin," He says, "shall find thee out." Sorrow and suffering bring to remembrance the sin to which prosperity tempted, and which it forgat. Whatever good deeds[m] we have, of these late years,

[m] Increased thoughts for the temporal and spiritual wants of the poor, their education, the building of Churches, extension of the Gospel in our colonies: in all, there has been, in this last half century, a most blessed growth, which God only could have given, and which is a witness that His Holy Spirit is with us.

by the grace of God, done, more than heretofore, He Who gave us grace to do them, will remember the more, the more we forget them; as our evil deeds He will forget if we remember them. To-day is set apart to humble ourselves for our manifold sins and provocations, "the iniquities of this land for which He is pleased to visit us."[n]" I will name but four which this visitation seems especially intended to correct: "covetousness, which is idolatry;" pride, the sin by which Satan fell; and combined in a natural union with it, its opposite, the sin of fallen man, sensual luxury,—"whose god is their belly;" hard-heartedness and neglect of those who minister to our wants.

We cannot, if we will, deny it. Some are the evil brood of the other. Whatever amendments there may have been among us, luxury and self-indulgence have been increasing among us: no class has been contented with the expenditure of their forefathers; new luxuries have invaded us; luxuries have become comforts, and comforts have become necessaries and our idols. In its turn, luxury is the parent of covetousness; and covetousness of unjust gain, and of the grinding of the poor. We *will* not limit our self-indulgence; and so in order to obtain it cheaply, we pare down the wages of our artizans. They who have seen it, know that full often the very clothes we wear are, while they are made, moistened by the tears of the poor. How has the same desire

[n] Title of Form of Prayer for the day.

of cheapness, to vie with others, impaired the character of our trade, and made practices common which our forefathers would have counted, what they are, dishonesty! Not thoughtful Christians only, but the world itself has termed part of our eagerness for gain a "mania," or madness. Which exhibits the picture of a Christian, the heathen sovereign who burnt the soul-destroying drug with which we were lawlessly tempting his people, and year by year more infecting them,[o] or ourselves who warred to protect a deadly but gainful traffic? How again does this eagerness for gainful trade congregate masses, often impenetrable to the Gospel, open to Satan alone! How does it wear out the soul, until it exists only to keep in being the body, itself destitute of its real life, God! What is almost every place, whence our wealth, our strength, our comforts are gathered, what are our ports, our mines, our manufactories, but nurseries of vice, and, as far as in us lies, pitfalls into hell! After all the toils of its present Bishop,[p] (alas! so ill responded to by many of its wealthiest,) what is this great town but a mere wilderness for souls to starve and perish? And what, amid all this neglect, if we seek not to amend it, is our religious worship itself, but formality and hypocrisy? For, were it indeed a blessing to men's souls, could they be so careless of the souls of others? Could the rich be content to worship

[o] See the fearful account of the increase of the illicit trade in opium, and some of its destructive effects, in Martin's pamphlet.

[p] Bp. Blomfield.

God in these solitudes, so rarely, throughout this city of full two millions of souls, gladdened by the presence of those, whose birthright is the kingdom of heaven, whom this world's poverty should, in God's purpose, enrich to life eternal ?

And now God would break in pieces these our idols. He has smitten our crops and our herds with disease ; and the knowledge of His physical creation, wherein we prided ourselves, can discover neither cause nor remedy, in order that we may at last learn that riches and wisdom come of Him. He has for the time laid low our idol of national prosperity. We are even perplexed how to do aught for the honour of our God. "The meat-offering and drink-offering is cut off from the house of the Lord." For we know not what to do in the presence of such a scourge from God, such accumulated misery. More blessedly would He teach us to unlearn our luxuries, and learn self-denial ; for were it not to insult the Majesty of God to indulge in luxuries, while His people, whom He has redeemed, are perishing ?

"If one member suffer, all the members suffer with it." And are we then indeed members of Christ, if we could give ourselves to feasting, and entertaining one another, while that deep cry of half a nation's misery is ringing in our ears ? It is hard to take even Lenten food now, when tens of thousands on tens of thousands are crying for it, for the love of *our* God. Even the beasts of the field cower, and are still, beneath the thunder-cloud. The very

sea-birds wail, when one of their fellows is struck dead. Are we, I say not Christians, but men, if we can "eat, drink, and be merry," while half a people, our own flesh and bones, are, in intensest suffering, tottering to the grave? Picture to yourselves any fragment of the misery which there takes place, day by day, and hour by hour. Imagine to yourselves your fellow-Christians perishing, like the beasts, on the highways or in ditches; walling themselves up in their poor hovels, that they may, at least, waste away, hour by hour, unknown; or death-stricken while they seem to live; a population sensibly diminishing, and the children disappearing from the streets through disease or death; imagine this, which, over half Ireland, from north to south, is multiplied again and again; imagine, if you can, any of the deep moral misery of husbands, wives, fathers, mothers, children, (it is beyond all imagining,) imagine it, not as if a little way removed, but here in this very city, and bethink you what were fitting in such a visitation as this. What says the prophet, of suffering far less wide than this? "In that day did the Lord God of Hosts call to weeping and to mourning, and to baldness and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of Hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts." If we are deaf to the

cry of such misery, will it not ascend into the ears of our Father in Heaven, as a witness against us ?

We dare not surely, Brethren, as has been done heretofore, enlist vanities in the ministration to such misery ; we dare not mock God, or the sorrows of the perishing, by offering relief gained by frivolities or amusements. Such things, at all times, eat out the very bowels of true charity. But in the sight of death, striking down its thousands, sparing neither young nor old, sweeping away the strong and healthy, and in some forms reaching to such as ourselves,[q] whom God has hitherto exempted from suffering, they are more hideous than bodily death. It were like dancing on the graves of the dead. To speak plainly, such things as are heard of, acting plays, visiting theatres, making a purchase of vanities, balls, for the relief of Irish famine, to soothe the intense misery of human beings, now in form often scarce human, wasting and parched away and dried up with famine, and fever, and pestilence, and, at times, bereft of reason itself[r] through suffering, what were it but a mockery of God and man ? Are they not our own bones and our flesh ? Could people so do, if they saw one fraction of the misery they would thus minister to ? Would not one form of Irish death, like the handwriting on the wall in the midst of Belshazzar's luxury, change such scenes into

[q] " Fever is spreading to every class ; and even the rich are becoming involved in the same destruction."—Lord Dufferin's and Mr. Boyle's Narrative.

[r] Madness itself has been the consequent of this suffering.

mourning, at least in horror for themselves? Could persons go forth from luxury and ease to visit Christ's sick, and feed His hungry, and clothe His naked, and gain His reward, Who at this time Himself was faint and bruised, and His visage marred more than man, Who was stripped upon the Cross for our salvation, and Who left His members to us to receive in them our love for Him Who loved us? Does He, the Maker of heaven and earth, Who upholds in being Angels by Himself, and the dwellers on this earth by His gifts, Who rained manna on His people to eat, and fed five thousand with five barley loaves and two small fishes, does He need our gold and silver to feed His dying? Does He, the Giver of all, need His creatures, our perishable gold and silver? or doth He crave the offerings of our hearts, the pure gold of charity, cleansed from earthliness seven times by the fire of His love? Could He not, at a word, without a miracle, (except as far as all His Acts of Providence or of grace are full of miracles, for "marvellous are His works,") could He not unbind the rivers of America and Russia, and send food for His people? Did He, the Rich Householder, the Father of Mercies, Who sufficeth all, and faileth not, leave His poor in the land, because His own bounty was too small, or His means stinted? Did He not rather promise, even under the Old Testament, as a blessing, that, "the poor should never cease out of the land," that we might in them obtain blessings from Him, and both of us glorify

God,—we, by a loving mercy, and they, by a loving thankfulness? What saith Scripture? "Is not this the fast that I have chosen? to deal *thy* bread to the hungry, and to bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" "To deal," *i. e.* to divide, "*thy* bread," thine own bread, what thou thyself wouldest eat. That, God says, is the fast which He has chosen, which goes forth in charity; and that is charity in His sight, which has its root in self-denial. It is right, if we can, to suffer with the suffering, to know what hunger is when we would feed the starving, to give liberally thine own bread. But, at least, God would teach us to end these dreadful contrasts (which shock the eyes of men like ourselves) of extreme luxury, scarcely parted by a street, at times scarcely by the thickness of a house, from extreme squalidness. He would now speak to our hearts, that, hearing Him now in this time of awe, the love He gives us now, may live in us, consume in us the lust of the flesh, the lust of the eyes, and the pride of life, and draw down on us fresh influxes of His love. For what saith God? "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." As, before, morning was turned into the shadow of death, so shall self-denying bountifulness, He says, turn darkness into light; the Light

of Him Who is Light shall dawn upon our hearts, and be shed on all around us, and burst forth in glad hues, the tokens of His love; He shall heal the sickness of thy soul, and thy health shall shoot forth and grow in rich exuberance of His bounty; and "thy righteousness shall go before thee;" righteousness, by Him given, shall marshal thy way through the wilderness of this world before thee, smooth the hindrances which let thee, level the rough places which make thee stumble, straighten the crooked ways, and lead thee onward on the highway to thy God. Yea, self-denying love shall present herself before thee at the gates of heaven, and these, from which she issued forth unto thee, shall open before her; for she is the offspring of God, (since God is love,) she came forth from the wounded Side of Jesus, she is in us the Gift of His Spirit, "the love of God shed abroad in our hearts through His Spirit which He hath given us;" and "the glory of the Lord shall be thy rereward," protecting thee from Satan, and "gathering[s] thee up" safely into the abode of love, and enfolding thee there in the glory and joy and love of thy Lord. For so He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat."

I said, "self-denying love;" for of such Holy Scrip-

[s] The word means to "gather up," either of an individual, or (as the metaphor here may be) of the rear of an army; whence our Version.

ture speaks, and such is the love of our Lord. Love which is of God must burn up in us the love of self and of perishing things; it must consume the lust of the flesh, the lust of the eye, the pride of life; for love and lust cannot dwell together. But, instead of ashes, God through it will give us bread; for short-lived fevers of indulgence, rest and peace in Him; for this world's pageant, the beauty of the soul through grace; for vanities, Himself, the Light and joy, and sweetness, and bliss, and hope, and rich possession of the soul.

As then, in this day of humiliation, we are bound to humble ourselves for our own sins and for the sins of our people,—for they are our own separate sins which have by their blended corruption and offensiveness drawn down this chastisement from Almighty God,—so let us consider well in what way we may amend them. Let us, if we have not before, review our own lives in sorrow before Him, learn what in them is amiss, how we may amend them, what new way of obedience we may strike into, what besetting sin extinguish, what self-indulgences we may part with, that we may gain God. If we have done this, and have received, we hope, the pardon of God, let us mourn again that we ever offended His love Who gave His Son to die in order to win our love, and pray Him to blot out in us all the traces of our sin, and give us back the graces we might have had, had we not so sinned. Thus God says,“ I will restore to you the years which the

cankerworm hath eaten." He will restore the decay of the soul, wasted and consumed by sin, and will give us back the graces of which Satan robbed us, and Himself, the Fountain of grace, will enter into our souls, and gladden and beautify them by His Presence. He "will return and repent, and leave a blessing behind Him, even a meat-offering and a drink-offering," a sacrifice of thanksgiving unto the Lord our God.

Only let us turn with all our hearts, not keeping back part of the price, our own selves, which He has purchased for Himself. "Rend we our hearts," and so pour out and empty before Him all which we fostered there, (He will not loathe it, though loathsome,) that so in pure hearts we may receive His pure and Holy Spirit. And "turn we unto the Lord our God;" turn we wholly, so as not to look aside or look back at that which we have left, but set we our faces straight towards Him, looking to catch the light of His grace, looking wholly unto Him to know His will for us, looking to Him with all the earnestness we can for pardon, and light, and strength, and victory over ourselves. He Himself says, "Return unto Me," not "towards Me" only, but reaching on through perseverance, which is His gift, until, when death is the passage unto life, we by His mercy reach Himself. "Great," says a writer [t], who knew prophecy only, not the Gospel, "great is penitence which reacheth *quite up* to (it is God's own word [u])

[t] Kimchi on Hos. xiv. 1, quoted by Pococke. [u] עד־

the Throne of Glory." "So shall ye eat in plenty and be satisfied," even with the Bread of Angels, Himself our Food, "and praise the Name of the Lord your God, that hath dealt wondrously for you; and My people shall never be ashamed," shall not be ashamed for ever.

If then there be any love of God or man, any desire to love Him who died for us, and those whom in His own stead He gives us to love, any longing to love Him for ever, cherish it in silence and stillness now. What might be allowable at other times would be ghastly now. Cut off what thou needest not, take with the more thankfulness what thou needest, which He in His deep mercy and judgment giveth to thee, and withholdeth it from so many who, we must own, deserve it far more than we. Be this day of solemn humiliation such to our own souls. Each sinner adds to fill up the measure of a nation's sins; each penitent draws down the loving kindness of God, that "He spare His people, and give not His heritage to reproach." For some deep purpose must so grievous a visitation have been sent by the God of mercy. But His visitations are seasons of grace also. Miss we not it for our own souls! So through the Precious Blood-shedding of our All-loving Lord, shall joy spring out of sorrow, abundance out of want, comfort out of desolation, hope out of hopelessness, rest out of trouble, life out of death, from brief afflictions an eternal weight of glory.

An earnest thereof will be to-day's humiliation and to-morrow's mercy. To-day it seemed best that we should study penitence only; and so the solace of penitence, the Offering to our God, the Holy Eucharist, hath been withholden. To-morrow is that pledge of His Infinite love, wherewith He, the Maker of all, vouchsafed by His Power and Spirit to overshadow His creature, and, when He "would deliver man, abhorred not the Virgin's Womb." Twice, then, both in the early morning and in the later service, will the pledges of His love be offered. May God so cleanse our souls by penitence to-day, that on the morrow He may find in us a mansion prepared for Himself, and enter in there, sealing our pardon by the Holy Kiss [v] of His forgiveness, and saying to our inmost souls: Thine iniquity is taken away, and thy sin purged! May He so dwell in our hearts by love, that they may never again wax cold, but dwell in Him and His love for ever, where, with the Father and the Holy, Ghost, He liveth and reigneth ever one God, world without end. Amen.

[v] Cant. i. 2, is interpreted of the Holy Eucharist by Fathers. See on S. Cyprian Epistles p. 15. n. 9. Oxf. Tr.

THE BLASPHEMY AGAINST THE HOLY GHOST.

A SERMON

PREACHED AT MARGARET CHAPEL,

ON THE FEAST OF S. PETER, 1845.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH,
LATE FELLOW OF ORIEL COLLEGE.

PUBLISHED BY REQUEST.

The profits, if any, to be offered for the fund for rebuilding Margaret Chapel.

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TO

THE CONGREGATION

OF MARGARET CHAPEL,

WITH WHOM HE HAS OFTEN IN COMMON WORSHIPPED,

TO WHOM HE HAS, FROM TIME TO TIME, WITH JOY MINISTERED,

AND WITH THEM, IN THEIR DEVOUT SERVICES,

FOUND REST AND JOY,

THIS SERMON,

PREACHED, BY GOD'S MERCY, TO REMOVE ANXIETIES,

ON A DAY OF GLADNESS,

AND THE EVE OF HEAVY SORROW,

IS INSCRIBED,

WITH THE AFFECTIONATE PRAYER,

THAT THE GOD OF ALL COMFORT

WILL, IN OUR COMMON SORROW, COMFORT THEM,

AND HIMSELF, THE TEACHER AND GUIDE OF ALL,

REPLACE THE GUIDANCE AND TEACHING

OF WHICH IN HIS INSCRUTABLE PROVIDENCE

HE HAS PERMITTED THEM TO BE DEPRIVED.

S. Matt. xii. 31.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Anxious and aweful is at any time the office of speaking of the Divine mysteries. For "the things of God knoweth no man, but the Spirit of God." And how should we, with so little portion of His Spirit, venture into such depths? How must we not dread by any words of ours to take from the depth of such deep solemn warning as this! How can we hope so to draw out from the very depths of the Divine mercy and justice, whereby He pardoneth the penitent and yet leaveth some impenitent at last in their hardness of heart, such a tempered teaching, as may neither "sadden the hearts which God hath not made sad," nor yet lower our thoughts of the awefulness of His Majesty! Truly "the well is deep," and we have "nothing to draw with," and "a great stone lieth upon" it, unless He, the True Jacob, roll it away for us, and give us to drink of the living water, even the Spirit of Truth.

And yet would we be silent, how may not these words press heavily on tender consciences; nay, perhaps scarcely any can have heard words so aweful

and not have said at some time, "Lord, is it I?" perhaps scarce any have not at some time longed to know that they are free from guilt so hopeless. Not in one way do these terrible thoughts come, but sometimes brought by the voice of conscience, sometimes as a suggestion of despair from the evil one, most often perhaps, when they take any deep hold, as a mercifully severe warning against the approaches to sins, which are the forerunners of the unpardonable sin, even as the thunders and lightnings and thick cloud upon Mount Sinai were a warning to Israel lest it should break through and perish. And perhaps in one of these ways the doubt as to the nature of this sin has perplexed some even of us. Not of my own choice, if I may so say, have I been led to speak on a subject so aweful and of such great difficulty, and so I may the rather hope from His mercy, Whose Providence, as I trust, brought me to it, and through your prayers for yourselves and for each other, that what I may say may neither sadden any faithful heart, nor yet withdraw any healthful fear. For God both within and without does impress very aweful fears upon our souls; in the history of the Bible and in those around us, and on our own consciences, in His sudden visitations or enduring chastisements of sin; in the aweful change in the soul following upon a single sin, the sudden falls of those who once seemed faithful, the strange mystery that some who began to live in that "faith which worketh by love," and lived for a while faithfully and

righteously, were not removed before they fell into the sin in which they died[a].

It has been then ever with great reverence and awe that the holy fathers ever spoke of this very solemn subject. S. Augustine[b], although he had "often knocked and sought and asked," long avoided to speak of it, until at last a special call seemed to invite him; S. Athanasius[c], when enquired of, shrunk once and again from answering, fearing lest, "although immersing his mind into it, and beginning to search deeply, he should not be able to draw forth the deep meaning which lay therein. At last he essayed, having first much prayed the Lord, Who sat upon the well and walked upon the water." And thus although, of ourselves, it were rather fitting that we should be silent altogether, the mercy of the Lord enables us to tell you, how they whom He had so instructed, understood His words.

First then it may be said, what the sin is not. It cannot be any sin from which men ever have repented; for wherever God has given repentance, He has given pardon; no sin, then, which has ever been repented of, is the unpardonable sin. And yet what very aweful and exceeding sins have been pardoned or might have been pardoned! We know that Cain was "of the wicked one and slew his brother;" but that first fratricide was not yet hopeless, since God

[a] S. Aug. de Dono Persev.
[b] Serm. ad Pop. 71. ed. Ben. (21. Oxf. Tr.) §. 8.
[c] Ep. iv. ad Serap. 8.

still graciously pleaded with him, and thereby opened to him, as to Adam, the door of repentance, asking him, "Where is Abel thy brother?" It was not closed, until he finally desponded of God's mercy. Manasseh "made his son to pass through the fire," "did wickedly above the" very "Amorites," "seduced" the people of God "to do more evil than did the nations whom the Lord had destroyed before" them, "shed innocent blood very much, till he had filled Jerusalem from one end to another;" "the Lord spake unto" him, yet he "would not hearken[d]." But "when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers and prayed unto Him, and He was intreated of him." The exceeding sinfulness of Manasseh seems recorded only to shew the still more exceeding long-suffering of God. Not even the shedding of innocent blood "which the Lord hateth," not the seducing of His people, not even obstinate impenitence *for a time*, were as yet the unpardonable sin. Simon Magus sinned grievously against the Holy Ghost, wishing with money to "purchase the Gift of God," that he might make merchandise of It. We know that at the last he repented not, the first among the seducers of the brethren, and that he perished by an aweful death, at the prayer of the Apostles of this day, through the sudden judgment of God. Yet perilous as his state even then was, repentance was still open, since S. Peter

[d] 2 Kings xxi. 2 Chron. xxxiii.

bade him, "Repent of this thy wickedness, and pray God if perhaps the thought of thy heart may be forgiven thee." How have even eminent saints been set forth as examples of recovery from very grievous sin! For a year David slumbered on after his two exceeding sins; and what sins in one so early called, so long preserved, blessed so exceedingly, by whose lips the Holy Ghost had spoken! And yet, awakened at the Prophet's piercing rebuke, deep as were his after chastisements, deeper his heart's inward grief, scarce had the confession burst forth from his heart, but he was forgiven. And of the two chief Apostles, whose birth-day we this day celebrate and their entrance into the joy of their Lord, S. Paul says that, before grace, he was "a blasphemer," blasphemed the very Name of Christ whereby alone he could be saved, and "caused" those who were His, "to blaspheme." Not after the fulness of grace was S. Peter's fall, yet after what nearness to our Lord! After he had beheld His glory, and been with Him in the Holy Mount, had been "eyewitness of His Majesty, when He received from God The Father honour and glory," had "heard the Voice from Heaven, from the excellent glory, 'This is My Beloved Son in Whom I am well pleased,'" yea, had himself seen His Eternal Birth of the Father, revealed to Him by The Father, been pronounced "blessed," been taken into Himself, as, through his confession, the rock in the Rock, the foundation in that Foundation,

which is Himself, had received the keys of Heaven, he denied his Lord, the Saviour of all, Whom he had before confessed, " with Whom" he had " persevered in His temptations," the chosen witness of His Agony and humiliation as before of His unspeakable Glory, Whose Body and Blood[d] he had received; " no light," says a father, " but a very exceeding sin;" such a sin that, when it was committed, not at the voice of a little maid, but wrung through the force of very exceeding tortures, seemed[f] to have some shadow of the unpardonable sin. The very Crucifixion of our Lord shut not out repentance, not of the people only, but of their very rulers, who moved them to ask for Barabbas and destroy Jesus. Some mitigating plea to God's mercy there was even for them; " I wot that through ignorance ye did it, as did also your rulers;" even for them was our Lord's prayer heard, " Father, forgive them, for they know not what they do." " The Blood[g] Which phrenzied they shed, believing they drank." The robber who blasphemed and repented was the first-fruits of the Redemption. What seems more direct blasphemy against God the Holy Ghost, than to deny Him to be God? and yet heretics who have so blasphemed Him have in multitudes (a father[h] says) repented and been restored. So great is the

[d] S. Chrys. Hom. i. de Pœnit. §. 3.
[e] Id. Ib. Hom. iii.
[f] S. Cypr. Ep. 16. §. 2. Oxf. Tr.
[g] S. Aug. Serm. 67. §. 4. et passim.
[h] S. Chrys. see also S. Aug. Serm. 71. §. 5. 6.

loving-kindness of our God, so does the lofty all-encircling Heaven of His love enfold us and all the sins, which we commit beneath, within, against, It.

Then, further, for ourselves, no course even of sin, no act of deadly sin, following even upon a course of sin, if it admits the pang of penitence, shuts out from pardon. What is really dead, feels not. No *past* sin hinders from penitence. "Remark," says a father[i], "all the sins which God threatens; thou wilt at once see that they are *present* sins." Feel thou thyself dry, seared, impenitent, without feeling, stupified, bewildered, yea, if any were harassed with the spectres of former sins, so that all holy truth at times came before him as a dream, and he could himself scarcely tell what he believed, or whether he believed at all, or did he as the sad heritage of his sin seem to himself abandoned as it were to Satan, his very dwelling-place, left of God and "the cage of every unclean and hateful bird," unable to distinguish whether blasphemous or impure or rebellious or hateful or hopeless thoughts be of his own mind, or the darts of the evil one driven through him,—be this or all beside which can be imagined miserable, be he from head to foot covered with the ulcers of his sins, so that he seem to himself all one wound, unbound, unclosed, unsoftened, a very living death; yet if he have any longing to be delivered from the body of this death, if out of this deep he can but cry, though not in words yet

[i] S. Pacian, Ep. iii. §. 34. Oxf. Tr.

by the agony of the heart, "Lord, save me, I perish," he has not committed the unpardonable sin. The faintest longing to love is love; the very dread to miss for ever the Face of God is love; the very terror at that dreadful state where none can love, is love. As yet those around may say, "Lord, he stinketh;" the heavy stone of earthly sins may lie very heavy upon him, and he lie motionless, bound hand and foot with grave-clothes, so that he cannot even approach unto Jesus, and his eyes wrapped round that he should not see Him, yet He Whom he cannot seek, may yet, at the prayer of the friends of Christ, seek *him;* that Voice which awakeneth the dead can reach him yet, and he may hear the Voice of the Son of God, and, hearing, live. The smouldering flax may seem extinct, yet if there be this one spark left, He can again kindle it into a burning flame, glowing with His love.

And now, to approach the sacred text itself. Every step is full of awe, when we speak of man's sinfulness and God's overwhelming love. Yet ye are, we trust, in earnest, my brethren, and would hear of God's mercies, only to magnify His love towards you, and kindle that zeal for all such as, outcasts in man's sight, may yet be brought with you to praise Him, through Whose grace alone it is, that any are not even as they. How should not every part of that mercy be full of mystery and beyond all thought, stretching out into infinity every way, in length and breadth and depth and height, infinite

as His love, whereby God became Man to win His rebellious and fallen creatures from death to life, from hatefulness to His love? And here, because Satan would ever tempt to despair of God's mercy those whom he has tempted through presuming upon it to sin, our Good Lord accompanies the aweful sentence on that one sin which hath no forgiveness, with the largest, almost boundless, assurance of mercy on all besides. As if (if we may so speak reverently) His infinite love, hemmed in on this one side by that which could not receive it, poured itself forth the more abundantly wherever It could be received. There is perhaps no where else in Holy Scripture so large a declaration of God's forgiveness, as here where mention is made of the one sin which finally shuts it out. "I say unto you, All manner of sin and blasphemy shall be forgiven unto men," or in part still more emphatically in S. Mark, "all blasphemies wherewith soever they shall blaspheme." Ye know, my brethren, what very aweful blasphemies against our Blessed Lord's sacred Person the Gospels relate; so aweful are they, that we may well shrink from naming them to you and wounding your ears, save when Holy Scripture itself recites them, or ye would meditate on them in awe at His love; yet all, He says with such loving solemnity, "*I* say unto you," all shall be forgiven. He against Whom they were uttered, He Who hath power to forgive sin, He the Righteous Judge of quick and dead, Himself says, "all shall be forgiven." And

not these only, but since in that woe, there is no mention of "sins"—for He says, "All sin and blasphemy shall be forgiven," but He says, "the blasphemy" only, not "sin" against the Holy Ghost—then even sins, committed directly against God the Holy Ghost, are not excepted; and yet more, not even all blasphemies against that Holy Being are unpardonable; for He says, "*the* blasphemy against the Holy Ghost." So then, while all else, even blasphemies against His very Majesty, are forgiven, one sort only of exceeding malignity, "*the* blasphemy" above all others, is retained. Sin indeed against the Holy Ghost has the more aweful character, from His very nearness to us. "Undivided[l] indeed is the Holy and Blessed and Perfect Trinity," and "He[m] Who hath the Image of The Son, that is, The Spirit, hath through It The Son also and The Father Who is in Him," and "in Him[n] when He cometh, is the full Presence of both the Father and the Son." Yet since it is the Holy Ghost Who in Holy Scripture is declared to be the especial Indweller of the human heart, since He is the seal through Whom God impresses upon us His likeness, He dwelleth in us as His temple, in His Substance, and is thereby the very Author and Principle of our sanctification[o], sin against Him, in ourselves or others, has in it a more aweful deadliness. And yet of *sin* against the Holy Ghost there is no

[l] S. Ath. c. Serap. iv. 12.
[m] S. Cyr. Thes. l. 33. p. 336.
[n] S. Ambr. de Sp. S. i. 10.
[o] See Pet. de Trin. 7. 13. 21.

mention here; and, even further, we seem permitted to explain the larger expressions of S. Mark and S. Luke, "he that blasphemeth against the Holy Ghost," by the more restrained words in S. Matthew, "*the* blasphemy against the Holy Ghost;" so that the meaning of all should be exactly the same, "he that blasphemeth with *the* especial blasphemy." For, in God's mercy, we know that persons who have very grievously blasphemed, denying His Very Being and Godhead, have had the gift of repentance and forgiveness. And so again we seem allowed to follow the great body of authority, who think that S. Mark's words, "Because they said, He hath an unclean Spirit," assign not the occasion only that our Lord so spake, but the meaning of His words. As S. Athanasius says[p], "The Saviour when before He rebuked them for many sins—yet exhorted them to repent; but when they said, 'He casteth out devils by Beelzebub,' He speaketh of this no longer as a sin, but as blasphemy so great, that on those who dared this, punishment must come, without escape or pardon." The blasphemy against the Holy Ghost was then not one sort of guilt, but many in one; it was the guilt of those, who had the very Presence of their Lord, who witnessed His Love and Holiness, who saw the Power of God, but out of envy and malice, obstinately resisted the light, and ascribed that which was the very working of the Spirit of holiness to the "unclean spirit." And

[p] l. c.

this sin was in its very nature unpardonable, not because God would not pardon it upon repentance, but because it cut off repentance from itself, turning into sin the very miracles of mercy which should have drawn it to repentance. It was a fruit of such desperate malice, as blinded itself wholly. And yet more exceedingly does the mercy of God exceed our iniquity, if (as fathers of great name have thought) our Lord, in these words, pronounced not their sentence, but still warned them of a sin yet to come, should they still resist the further witness of the Spirit, when the stumbling-block of the humiliation of His Humanity should be withdrawn, and He, from the Right Hand of The Father, should send down the promised Comforter to testify of Him; more marvellous yet, if some even of those who had so blasphemed had repentance unto life[a].

Such then being, according to what may be called a concurrent sense in the Church, the strict nature of the unpardonable sin, was it limited to the time of our Lord's Presence in the flesh, or the fullest Presence of His Spirit in the Church? Could it only be committed in an age of miracles, in the brightest lustre of the Divine light, against the Very Light Himself, and are those of this day wholly free from all peril of it? This can scarcely be; for it can hardly be thought that so very solemn a warning of our Lord, which has by the Holy Ghost been recorded for us in three Gospels, should relate wholly to a past sin, and not

[a] S. Chrys. ad loc. Hom. 41. §. 3.

in any way belong to us also. The outward form of sin ever varies and shifts; its inward evil principle remains the same. In this sin, the decayed core and substance of the sin was, an impenitent hatred and opposition to the truth, out of envy of Him Who is the Truth, and of those who received It; its final form to attribute the evident work of God, Who Alone is good, to the evil one. The more aweful both the sin and the punishment, the more must one withhold one's thought as to any individual; for to think that it has been committed is to think that that person is now in hell. And yet when they, by whom the Holy Ghost spake, condemn an individual without any offer of pardon, it does seem that they were given to foresee that the wickedness was so great and impenitent as to shut out pardon. When at last, upon Alexander, who had "put away a good conscience," "made shipwreck of the faith," and "greatly withstood the Apostles' words," S. Paul pronounces the sentence, "the Lord reward him according to his works," it sounds like the final sentence of Him Who says, "Whosesoever sins ye retain, they are retained." Such seems also the sin of Elymas the sorcerer, whom S. Paul, filled with the Holy Ghost, stedfastly gazing upon and seeing his inmost self, pronounced "the child of the devil, the enemy of all righteousness." And when, in later times, God has, on the prayer of the Church, suddenly brought to a fearful end, profane mockers and opposers of His truth, as Simon Magus and Julian and Arius, there

is again an aweful feeling, that theirs had been the unpardoned, unpardonable, sin. Nor less in the dreadful sayings of infidels almost of our own days, when we have seen blasphemy follow upon blasphemy, and dreadful, bitter, hatred of Him Whom they blasphemed, and final impenitence has set its miserable seal upon them.

But this is still wholly removed from us; God in His mercy grant that every shadow of this sin, every avenue and approach to it, may ever be far from every one of us! Still, as no one ever fell at once into extreme sin, our only safeguard from any is to be kept by God's protection from the first steps of the descent to it. And of some sins, akin in guilt to this, S. John seems to speak, sins not unpardonable, yet for which it is very difficult to obtain pardon, when, encouraging to pray for all beside, with the full assurance that "God will give" us "life for them that sin not unto death," He does not give the same confidence in praying for these. "There is sin unto death; I do not say that he should pray for it." i. e. There are sins so ordinarily leading unto death, so deadly in themselves, which but for some special measure of the long-suffering love of God, must end in death, "I cannot," the Apostle says, "so bid you pray for it." He forbids not prayer, he shuts not out hope, "yea let him groan," says a holy man[q], "that loveth him. Let him not presume to pray, nor cease to weep. Doth not

[q] S. Bern. de grad. humil. c. ult.

faith at times obtain whereon prayer presumeth not?" And this is no longer that aggravated blasphemy, proceeding from manifold evils joined in one; it is "sin;" different from that blasphemy, but not, as it, restrained to one kind only, nor yet named, that we might the more take heed of all grievous sin.

Yet nearer to us still; a common consent of the Church has marked out six several sins as forerunners of the unpardonable sin, which some of us have been accustomed to pray against with our good Bp. Andrewes[r], "Be merciful, be merciful, spare us, pity us, O Lord, and destroy us not for ever; deliver and save us. Let it not be, O Lord, and that it be not, take from us, O Lord"—and then among other grievous sins, the holy Bishop prays earnestly against these, despair after sinning, presuming upon God's mercy, impenitence for past sin, obstinate purpose to continue in sin, impugning known truth, envy of grace in a brother. For these all involve the rejection of those means whereby God would in His goodness recall us from sin, the hope of His mercy, the fear of His judgments, the piercing sting of past sin, the sense of its unprofitableness, the restraint of His truth, the loveliness of His holiness, as seen in others, if not felt in ourselves. They flagrantly resist the pleadings of God's Good Spirit, are direct offences against His goodness and His love.

And yet as ye start back, my brethren, from these completed sinful tempers, ye bear witness that,

[r] Litany, p. 80. in Tract. 88.

through the mercy of God, no one fell at once into extreme sin. As "the path of the righteous shineth more and more unto the perfect day" of righteousness in God, so the way of the wicked sinketh, mostly, by slow descent, into thickened darkness. Thin perhaps as the spider's web are the single sins which twine around the sinner, until they bind as a cable. Who cannot trace his bitterest sins to the petty unrepented faults of childhood? And when any have but for a time repented and afterwards gone back, not all at once, mostly, but slowly, one by one, have the practices of penitence, more watchful heed, rules of life, fences against sin, restraints on self, being laid aside by those unhappy beings whose "last state is worse than the first." Not at one blow, can men mostly cast off fear and love; not at once does He Whose "delight it is to be with the sons of men," Who "would have all men to be saved," in that He died for all, withdraw His life-giving Presence from the soul.

Whereto then should this aweful warning of our Lord, loving (we must well know) in its very awefulness, tend in us? Not assuredly to make us dread, lest we have committed the unpardonable sin. Such a thought, we may boldly say, bold through the mercy of our God, is but a temptation of Satan. To fear lest we have committed it or have been near committing it, is a proof that we have not yet committed it. We see in the Gospels how they who are the types of it, went on unchecked from one wickedness to

another; how the rebukes of the loving Saviour incensed them, His acts of love increased their hatred. There is no pause, no misgiving, no faltering in their sin. Mercy and love harden them the more, as though impenitence had been the very proper fruit of love. When our Lord performs an act of healing, "*straightway* they take counsel against Him to put Him to death;" they have not the compunctions of a heathen judge; nothing diverts, nothing moves, nothing startles them; they go on, as blind men insensible of any hindrance; the suggestions of Nicodemus, the expostulation of the blind man healed, the witness of their own servants, "never man spake as this man," the testimony of John, the love of the multitude, the works of the Father, His wisdom, their own shame, all which could arrest their course, is cast aside. How could they be healed, whose disease grew through the very means of its healing, His works of power and His love? We have not sinned away all grace, if we have the grace left to fear. Nor again is the end of this warning to make us fear or think of others. "Judge nothing before the time," says the Apostle. Who knows whether any now seemingly impenitent, may not yet be touched by the melting grace of God, may not, at the touch, start into life, and, much forgiven, love much, sorrow much, love more than we?

Rather, for us is this fearful picture of completed disease given, that we may shun the very slightest taint and touch of its infecting breath. Is it a

fearful thought, one already dead though alive; a dead soul within a living body; speaking, acting, thinking, in all the human powers of the mind, but dead by an unseen, unknown death; untouched by love, unreached by fear, unconscious of its own death; alive to things outward, to time and sense, to pleasure and vanity and ambition, but dead within, through the loss of God, its life; quickening, informing, directing the motions of the body, itself cold, lifeless, motionless to good—is this well-nigh the most appalling thought we can now picture, oh flee we then with the more anxious haste the slightest approval to an end so dreadful. "Tender and delicate," it has been said[t], "is the Spirit of God." Hearken we to His lowest whispers; obey we His Voice, "for My Name is in Him;" dread we every approach of every sin, which may lead to final impenitence, and the quenching of the life and grace of God. "Beware," says a holy writer, "lest any think things small, in how small things soever he be found knowingly to offend. Let no man say in his heart, 'these are slight things; I care not to correct them; it is no great thing, if I continue in these so venial and so slight sins.'" "This," adds St. Bernard[u], "dearly beloved, is impenitence, this," (he means, when matured into its full ripeness of final obduracy,) "this is blasphemy against the Holy Ghost, blasphemy unpardonable."

[t] Tert. de Spect. §. 15. p. 205. Oxf. Tr.

[u] Serm. in Conv. S. Pauli, §. 5.

Rather as in those who are sinking down the course of sin, or in some degree, perhaps, in ourselves formerly, sin gradually enlarged into greater sin, so let us trace the course backwards. Let us not be content with checking the overt sin, but trace out every root of it, to pluck it up. Since self-love produces emulation, and emulation envy at God's grace in another, and envy at God's grace, denial and disbelief in it, and this again hardness of heart and final impenitence, stop we not, until we have got back to its first root. Deadly it is to impugn known truth, let us shrink from knowing no evil, however painful, which we but suspect in ourselves; impenitence is deadly, never let us entertain for a moment the thought of any pleasurableness in any past sin, and if it arise, meet we it with thoughts of loathing, and of the misery of having offended God, arise we instantly on our falls, bear no delay, confess and seek our Saviour's healing Face; deadly is envy at a brother's grace, beware we, how we suspect graces not akin to any thing[v] in ourselves: how we dwell on seeming faults of the good, impute inferior motives, suspect that any are secretly such

[v] "From that blasphemy wherewith the Pharisees blasphemed, on whom that judgment was laid, it is plain that he also now blasphemeth against the Holy Ghost, who ascribes to the adversary the operations and fruits of the Holy Ghost, which befals very many of us, when we often-times at hazard call the good and earnest, vainglorious, or belie, as wrathful, him who sheweth forth a righteous zeal, and in other like ways, by evil surmises, give to good qualities false titles." S. Basil Reg. brev. Tract. Inter. 273.

as ourselves; or doubt the realities of graces, if found in bodies, or institutions, or people, more or less opposed to ourselves, or readily believe or repeat evil of them; or love not, discern not graces, when mingled with what is distasteful to us; or entertain rivalry; or be dissatisfied with our own measures of grace; or not wish that others "our equals" should be higher in heaven than we, and that God's glory should not be in any way furthered, though we have the lower place; or not reverence the poor of Christ; and, as the bitter root of all, seek we to uproot self-love. Or further still, seek we, by God's grace, to overwhelm and bury the germs of evil by the opposed grace; seek we to love our brethren, not with a common love, but as loving Christ in them, love we and give Him thanks for His graces in them: be we heedful not to speak, I say not against known truth, but not even against such as we may not yet know, against nothing which bears any token of God's truth, which has any impress of it; love we it, be we glad to detect its features, although it comes to us in a form new to us, or through those alienated from us; love we it as a friend, because it is of God, even the Father, Who is "the God of Truth," and the Son, Who is "the Truth," and the Spirit, Who is "the Spirit of Truth;" love we it, because[x] in it which is "immortal"

[x] "Whoso loveth not the truth, cannot but be opposed to the whole Trinity." Alvarez T. ii. L. iii. de adept. Virt. P. 2. c. 7. §. 8.

and unchanging and ever is the same, we love Him, from Whom it cometh, Him Who Alone IS, the abiding, unchanging, Ever-blessed Trinity; and while we love truth without us, love we it in us, and as to us; learn we to love slights and disparagement, that so others may have truer thoughts of us, think of us more as God knows us. In like way, labour we, through God's grace, to grow in all other graces which are opposed to each trace and shade of deadly sin; pray we ever for deeper awe, for truer penitence, for loving fear, for fearing love, so shall we in the increase of our inward life have the witness of His Spirit to us that we are not decaying unto death, so shall we after this brief weary struggle enter our everlasting Rest, behold the Everliving Truth, and by His all-pervading love, love Himself in Himself, and all in Him.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

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DO ALL TO THE LORD JESUS.

A SERMON.

BY THE

REV. E. B. PUSEY, D.D.,

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH, AND LATE FELLOW OF ORIEL COLLEGE, OXFORD.

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A SERMON.

DO ALL TO THE LORD JESUS.

Col. iii. 17.

"Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."

All, probably, have felt at times a painful void, after they had been wholly taken up with some work of their calling or active duty. The soul has seemed to come to itself, and found itself empty and exhausted. What it has done, it has, according to its infirmity, done according to the Will of God. At least, it does not, on examining itself, find anything, in any marked way, done contrary to the Law and Will of God. On the contrary, it has even been employed in His Service; it set out, perhaps, with some brief prayer that it might do it as God willed, or that God be thereby glorified; at least, at the outset of the day, it commended all its works to God, that they "might be ordered by His Governance to do always that is righteous in His Sight;" and yet, its work over, all which it has done often seems one great void. It has not, perhaps, laboured in vain; it has done what was given it to do; its

work may have been for the good of man, or for the Glory of God; and yet, when all is over, and others think perhaps that it has done well, it sinks within itself, unsatisfied with itself, lonely in its inmost self, as though it had been all the while without God.

Some of you, my brethren, must doubtless have known, at times, this state; how at the first moment, when, after a busy day spent amid employment in duty with others, ye stood alone with God, all the past seemed one empty turmoil; the soul seemed to have been dead, and now to have a faint sickly life: it seemed to have been away from God, and the whole day since it last prayed to Him, to have been lost; one busy emptiness, because God was not in it. Where was the evil in this? where is the remedy?

The evil is, that we are slow to learn in act what in our inmost souls we know, and in our faith profess, which to doubt were heresy; that we can do nothing good without God. This we know so well, we can confess so truly and heartily, that we often in deeds the more neglect it. We take it for granted that since we know it, we shall act on what we know; and because we do so take it for granted, we are unwatchful and as certainly forget it. Nothing is done without effort, until it be learnt perfectly, and whether by nature in the things of nature, or by Grace in the things of Grace, has become part of ourselves. And so if we think that, as a matter of course, we shall do what we know, as a matter of course, we do it not. Men confess truly, that with-

out God they cannot think one good thought, say one good word, do one good act. They confess that for their bodily life, every function of the body, every breath they breathe, every beating of the heart, they depend upon God Alone. "When Thou takest away their breath, they die." And yet they do both in a mechanical way, owning both as truths, yet acting as if nothing were less true. Men think it very unlikely they shall die this day, or that they shall fall into any evil accident, because they have lived so many without any great accidents; and they take it for granted that their food will nourish them, because it has nourished them heretofore; or that they will sleep or wake because they have mostly slept and waked soundly. Yet how could any one be said to depend really upon God at all, who should lie down to sleep with a formal prayer to Him to protect him, yet all the while scarcely thinking but that He will without any prayer at all? or who takes his food as a matter of course, perhaps with some formal grace, yet only thinking perhaps of what is pleasant or nourishing, and how to choose what is most nourishing, as though it must, in itself, nourish him, because God has given it the power so to do? This were more the way of a heathen, than of one who really believes in the special Providence of God.

In like way as to deeds of Grace. It is well, as people's devotions now are, if many who would wish to account themselves Christians, *really* prayed, morning by morning, to God, to carry them through

the temptations and trials of the day, as really believing that for this they needed the *special* aid of God. For what must one think of very many so-called Christians? Will not very many who are now Christians, confess it perhaps of many of their younger years, that if they prayed at all or thought at all, they hoped that they should somehow do right or escape what was very wrong, almost through the very wish and intention of doing it, that it is enough to call upon God in some general way, and that then, (they think not how,) things will not be much amiss with them. God is indeed more ready to hear than we to pray; but where has He told us that He will hear such prayers as these? It is to be feared that deeds done amid such prayers as these, are deeds of nature, not deeds of Grace; deeds such as a good heathen might have done, many not so good as many heathen deeds, being done with perhaps as little thought of the Grace of Christ as those of the very heathen. It will seem a hard word, but which are such deeds most like, the acts of men without God, not blasphemers or atheists, yet with as little thought of God as even they, or deeds wrought in Christ? Take any of the words of Holy Scripture as to Christian duty or Christian life. "Pray without ceasing: in everything give thanks." "Giving thanks always for all things." "Whatsoever ye do, do it heartily as to the Lord." "The life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me." "Whether we live,

we live unto the LORD." "We live in the Spirit." "If we be dead with CHRIST." "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of GOD." "Thou hast wrought all our deeds in us." "He that doeth good cometh to the light, that his deeds may be made manifest that they are wrought *in* GOD." What words are these! What a light of inward life streams forth through them! what a power of the Spirit! what might of holiness! "deeds wrought *in* GOD," done heartily to the LORD, eating to the Glory of GOD, a life in the Spirit, CHRIST liveth *in* me. How many, were they forced to make the choice, must not rather fear that their works were rather wrought without CHRIST, than dare to claim such words as these.

Or take Christians again in their daily trials. We know how difficult it is not to offend in word, that such an one, the Apostle says, "is a perfect man." Yet people converse together on perilous subjects, public evils, the ills of the Church, the measures of those in authority, their spiritual rulers, controversy, holy things, their neighbours, notorious sins, parties to whom they are opposed or who are opposed to their belief, or persons uncongenial to themselves, or who have vexed them, or done them a spite or an injury: and who, almost, thinks that it must be a great Grace of GOD to speak on those subjects without displeasing Him by pride, or censorious, or unloving, or irreverent thoughts or words? Of how many conversations, every moment, throughout the Christian world, for how few is any aid of GOD at

all asked, in how far fewer is there any abiding thought of God, and prayer that He will give good thoughts or keep the tongue from evil words!

It would seem strange to say that most Christians seem to think that in the daily deeds and words of life, they either "*cannot* sin" or they "*must* sin," or that these two, "cannot sin" and "must sin," are one and the same thing. What people do hate is, being in earnest at all, having any strife with themselves, to keep watch over themselves, to refrain from anything which they wish to do, and so they do not wish to pray for the Grace of God, because they do not wish to be at the pains to use it; they shrink from the pain of putting restraint upon themselves; and so they are ready to think that they cannot help themselves, that they *must* fall into these daily sins of infirmity, and so they cast back their own faults upon God; or they look upon them as, after all, no such great faults at all, and so they act as though they could not sin. They think they cannot but sin, and so that it is no sin in *them*.

Or take the same man day by day. It requires very little self-knowledge to know that we have, each of us, besetting sins, sins as to which our special trial lies. Yet apart from those who almost think it an excuse that it is their besetting trial, and so, that they must fail, and take their daily sins almost as a matter of course; who, almost, learns from experience, at least in these, at the moment, by some brief prayer to ask for the grace of God?

The sinful, angry, self-pleasing, self-praising, word, again and again escapes, and the thought of God, at best, but follows it.

Such are among the best cases of persons who think that they have religion enough, of whom the world thinks well; of some too, who think even ill of themselves, and would desire to remedy the evil, but know not how.

The Apostle gives the remedy: "Whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him." In the Name of the Lord Jesus, i.e., as one who beareth His Name, in the might of His Name, calling upon His Name, to the Glory of His Great Name, or, in few words, refer all things to Him, receive all from Him. Let Him be the Beginning of all, He the End of all, He the Author and Finisher of our faith, the Beginning from Whom all flows, the End, in Whom we are gathered, the Aim of all we do, the Reward for which we look for all which, through Him, is wrought to Him; He, the Fountain of all Goodness, from Whom all Graces flow, the Ocean to Whom all should flow back, receiving the streams of our thanksgivings, not to be filled by them, but to supply them again to us.

Have Him before thee as the Pattern Whom thou art to copy, the Redeemer in Whom is thy strength, the Master and Friend, Whom thou art to serve and please, thy God by Whom thou hast been created and re-created, and Who, in His Infinite Love, is

thine Everlasting Reward. Fix thine eye on Him, as thy Help, thy Aim, the Centre of thy being, that He Who hath looked on thee that thou mayest see Him, may rivet thee unto Himself, steady thy unsteadfastness, set His Eye on thee, to guide thee.

Set Him before thee, to do all these acts to Him. But can, one will say, all such little acts be done to Him? were it not almost an indignity to bring such little things in reference to His Great Majesty? One might rather say, Great love shows itself most in little acts. So we ourselves feel it in earthly love. Nothing is too little to be done for one deeply loved. In great acts we may please ourselves, have self-satisfaction, be self-complacent. Nothing but deep, fixed, love, will do unweariedly all little things not for its own will, but to please whom it loves. Love has the object of love ever in its eye, its thoughts. It acts spontaneously because it loves; not to show its love, but because it loves and cannot but so act. As the character of the wicked is entire forgetfulness of GOD, "not" to have "GOD in all his thoughts," so "I have set GOD always before me," are the Psalmist's words of Him Who saw no corruption, because He was the Holy One of GOD. Little things are the very instances of acceptable service given by Holy Scripture. It saith not, "Give your bodies to be burned for the Glory of GOD," nor to all "Sell that thou hast, and give alms to the Glory of GOD," but it takes the very least, every-day things. "Whether ye eat or drink, or whatsoever ye do, do all to the Glory of GOD."

It excepts nothing, "do all;" it instances only the very least things, things which all must do almost every day, what our LORD includes under "daily bread," that so we may stop at nothing short of all, but our whole being, doing, thinking, willing, longing, having, loving, be wrapt up, gathered, concentrated, in the One Will and Good Pleasure of our GOD.

Does any, again, ask, How can such little things be done to GOD? Do them as thou wouldest do them if thou sawest CHRIST by thee. Do them to the end for which GOD appoints them. Do them with prayer to Him that thou mayest do them aright, that He would sanctify them and thee. He eats and drinks to the Glory of GOD who eats and drinks not for the pleasure of the body, but that he may have strength to do the works of his calling, in the state of life to which GOD has called him,—who giveth GOD thanks. He sleeps to the Glory of GOD who lieth down to rest in CHRIST, hoping to wake also with thoughts of CHRIST, to labour to His honour and Service. He drinks wine or strong drink to the Glory of GOD who takes it as S. Paul exhorts S. Timothy, with thankfulness, as medicine for his often infirmities. He beholds nature, sea, sky, light, moon, in their beauty, who through the things which are seen glorifies the Creator, the Giver of all, and joins in that many-voiced hymn of praise, "wherewith all Thy Works praise Thee, O GOD." He does his daily task, reaps, or feeds cattle, or ploughs, or studies, to the Glory of GOD, who plies

it under the Eye of God, and doth things or doth them not, as and how he thinks God would have them done or left undone. She sweeps a room to the Glory of God, who does it with cheerful heart as it should be, because God wills it; and prays in secret, or thinks with what Great Love Eternal Wisdom swept the house diligently, until she found that piece of silver, even ourselves, who once bore the Image of God. He repents to the Glory of God, who, owning himself vile and defiled, gives Glory to God, and wishes, for love of Him, all undone which was ever done against His Glory and His Will. He loves to the Glory of God, who loves God above all things and all besides in and for Him, and as He wills, and nothing out of Him. In the words of an ancient Bishop of the Church* on the words of S. Paul, "When thou sittest to table, pray: when thou eatest bread, give thanks: when thou drinkest wine, remember Him Who gave it thee to make thee of a cheerful heart, and a comfort of thine infirmities. When thou dost put on thy raiment, give thanks to the Good Giver. Dost thou look up to heaven, and the beauty of the stars, bow thyself before God, and worship Him Who in Wisdom made them all. In like way, at sunrise or sunset, in watch, or in sleep, give thanks to God, Who created and ordered all these things for thy benefit, that thou mayest own, love, praise the Creator."

But again, one will ask, How can I do both at once without distraction? How could I do this or

* S. Basil, Hom. in S. Julitt. Mart.

that work,—make, for instance, a furrow straight, reap, fish, study, speak, or do anything, and think of God at the same time? Shall I not do my work more carelessly? Be thine own judge. Hast thou ever deeply loved parent, or bride, or husband, or child? Hast thou toiled for them out of love for them? And didst thou find that thou toiledst less diligently, because thou toiledst for one out of thyself? Or hast thou done anything for man's praise, feeling that an eye whose praise thou prizedst, was upon thee; that it saw thy every motion, read thy heart through them, gleamed gladly when thou didst well, filled fuller with all hope of thee, quivered with joy at any good in thee? Are these hindrances, or goads and spurs to exert thyself? Hast thou not felt every nerve quickened; a strength, skill, power, glow, daring, quickness, readiness, not thine own, bearing thee on, thou knewest not how, because one thou didst love with a pure love marked thy bearing, and thrilled with thy well-doing? What are we, brethren? where are we? Who is it that is looking upon us, but He our Father, Who loves us with more than mother's love,—our Friend, our Brother, Who was not ashamed to call us brethren; our Redeemer, our Lord, our God, our Everlasting Joy? Who but He Who for us came down from heaven, for us suffered hunger, thirst, weariness, shame, pain? Who watched, fasted, was, as was read today, bound, led away, buffeted, denied, despised; yea, mocked, spit upon, racked upon the Cross, pierced with thorns and nails, for love of us? He

it is Who rejoiceth in His faithful servants, fighteth and conquereth in them, as well in their daily strife as in the Martyr's death ; He is present, not to look on only, but to aid,—to give the victory which He crowneth ; yea, in us, His members, as our Head, to overcome the world, as for us He overcame it ; in us to receive the crown of glory which He bestoweth ; as for us He wore the crown of thorns, the sins with which we crowned Him. He it is Who looketh on our daily conquest over self ; He it is Who checks in us each rude ungentle word, by His sweet calming Spirit ; He upholds our faintness, supports us when faltering, guides us by His Eye, melts our coldness with His look of love, rejoiceth when in us He seeth of the travail of His Soul. And shall, then, such Love not quicken us to do all things better ? Does it not give us strength in self-denial to take up our cross after Jesus ? Is it not gladness in almsgiving to give to Jesus ? Does it not cast a holy reverence around a sick room, that in it we minister to Jesus ? Is it not sweet in teaching children, that in them we receive Jesus ? Is it not victory over Satan to do anything in the "Name of Jesus," at which devils tremble, hell quakes, Cherubim and Seraphim bow in adoring love, His redeemed thrill with loving amazement, that He being All-Good, so loved us, being all evil ? No ! light is shed all around thee, and thou seest all things in the light ; without the light thou couldest not see them ; thou seest the light with them, sometimes filling them, gladdening them, sparkling in

them, reflected by them; from it they have their very glory, and gladness, and beauty, and serenity, and soft, calm, cheering look, wherewith they seem to lift them up in glad joy, to praise Him Who dwelleth in Light Inapproachable. So, be sure, when thou hast learnt to see all things in JESUS, they will but become to thee more pure, more innocent, more holy, more Divine, more full of transporting joy. When thou hast learnt to do all things to JESUS, it will but shed pleasure over all dull things, softness over all hard things, peace over all trial, and woe, and suspense; it will make contradiction sweet, to bear it meekly with JESUS; poverty honourable, to be poor with JESUS; it will but gladden toil, to labour for JESUS; and sweet will be repose, which rests safe on the Breast of JESUS: then will life be glad when thou livest to JESUS; and how sweet death, to die in JESUS; with Him, and to Him, and in Him, to live for evermore.

What! shall love and hatred, jealousy, rivalry, revenge, quicken people's understanding, give them new skill, abilities, power, strength? Shall even passion, for the time, give an angered man a strength not his own, or "fear" (as it is said) "give wings," so that people have been carried on they knew not how or whither, and done what it seemed they could not do? Shall people even in bodily games, be strung up, their eye be quickened, their feet be swifter, their strength greater through interest of those who stand by? And shall it be nothing to the Christian that JESUS is ever looking on, ever

watching His soldiers in their battle?—that His approving eye, once for thee dimmed in Blood and Death, and parting Agony upon the Cross, now in Divine glory, and beaming with the Love of His Godhead, in every deed of thine done for Him, rests on thee in Good-pleasure and in Love? What have we Christians to do with doing things for the praise of man, or for a fleeting breath, when we may do them "in the Name of JESUS," for the love of JESUS?

But, once more, it will be asked, how can we learn this? It would, indeed, be sweet that JESUS should be, Unseen, our Companion in all we do,—that He should fill our thoughts, not taking away any other needful or happy thought, but as thou sayest, making them holy, and pure, and calm, and good, and happier far. But we become eager in all we do, our thoughts are taken up with it: we begin the day with some thought of JESUS, and then care follows care, and things of sense take us up, and those around us carry our thoughts away; and so we are hurried on until the end of the day, and, too late, at night, we find that we have been living to ourselves, not with JESUS. This is the very state which I spoke of at first, and for which this rule of the Apostle is the remedy; to "do all things in the name of the LORD JESUS." But, it is true, to know that we ought to do anything, is not yet to *know* how to do it; nor is even to *know* how it should be done, the same as *having learnt* how to do it, or doing it.

We have to learn divine things also by doing them; and as *ye* know who have ever learnt anything, it is amid many mistakes, and failures, and often forgetfulness, and missing, that we learn; and when we have learnt what we have to do, we are still apt again and again to forget it, when it is to be done. So it is in Divine things. There is no easy toilless path to Heaven. We have, indeed, a Divine Teacher, Who will teach us all things needful for us, if we will hearken. But *we* are full of weakness: and we must not be impatient with ourselves, if we find ourselves "slow of heart" in learning to do what we would. Pray for perseverance; seek to learn daily; examine how far thou hast learnt it, wherein thou hast forgotten, and GOD will day by day teach you more and more. To "do all things in the Name of JESUS" is the lesson of a life; be not angry with yourselves, nor despair of ever learning it, because thou art slow to learn the first few syllables. In Divine things the first steps are the most difficult. GOD proves us by this difficulty, whether our hearts are in earnest with Him or no. These overpast, what seemed difficult becomes smooth, for He Himself smoothes it, when He has proved us faithful. Yet it may help some of you to have a few simple rules to begin this practice.

1. Morning by morning think, for a few moments, of the chief employments of the day, any one thing of greater moment than others, thine own especial trial, any occasions of it which are likely to come

that day, and by one short strong act commend thyself beforehand in all to God; offer all thy thoughts, words, and deeds to Him—to be governed, guided, accepted by Him,—through and united with the Cross of the Lord Jesus Christ.

2. Learn to have some set time or set occasions between the morning and evening, which may remind thee of God: for if thou comest again and again into the presence of thy God, thou wilt not at other times so readily lose the sense of That Presence. To this end, the Church of old fixed certain hours for prayer, especially those of the Mysteries of our Redemption, the Descent of the Holy Ghost, or 9,—the Crucifixion, or 12,—our Lord's Giving up His Spirit and His Atoning Death, or 3,—for hours of prayer. And in these our own days, people according to their leisure, have taken some few minutes about the same hours, to think of their Redeemer's Love, and pray to Him. It would hinder no work (however busy any might be) to use the Lord's Prayer in thought of His exceeding Love. These are so many stages to help on the soul through the day in thought of God.

3. Choose some great occasions of the day, such as bring with them most trial to thee, on which, above others, to commend thyself to God. So others have made use of outward things. The sights which they see, or sounds they hear, recall to them the thought of God Whom they do not see; and to this end, in part doubtless, Holy Scripture tells us a spiritual meaning of so many common things—

reaping, fishing, sweeping a room, a barren fruit tree, pruning fruit-bearing trees,—that all things may call us to the thought and love of God.

4. When thou hast done this at the beginning of any action, seek to do it again and again while it lasts. Thus, having said grace, *i.e.* given thanks at the beginning of taking food, try to do it also now and then while taking it. Give thanks inwardly, not at thy chief meal only, but at all times that thou takest food. Or if thou knowest any chief temptation to *thee*—as some conversation with others, some trial of temper, pray, not only at the beginning, but as thou canst from time to time in the course of it.

5. Whatever thy most besetting fault is, observe narrowly the occasions of it. The more thou watchest, the more thou wilt see of them. And these will be as so many outguards and sentinels to thee, to set thyself in order, and pray before the enemy comes. Thus, if thy fault be a quick temper, there are mostly some feelings of discomfort before the angry word escapes; pause to pray a brief prayer, and thy anger will have been stilled or lessened.

6. It is good to have some brief words of a Psalm, some thought of Prayer, which thou mayest use at any moment of leisure. Ye would often have prayed, had ye known what to pray; while ye have been thinking what to pray, the time was gone.

7. Remind thyself from time to time of the Presence of God. Do not think it a stiff formal way. Thou hast not yet learnt to live in His Presence, like the holy Angels; and until thou hast learnt it

thou must use ways of learning it. God will teach it thee, but not without pains of thine own. It *is* painful that we should need any help to remind us of Him Who so loves us, Who doth and hath done so great things for us, Who is our All. Yet we are weak, and things of sense take us up, and our only help is to own our weakness, and not slight any remedy. Our first steps must be feeble, and need outward props: hereafter by the help of His Indwelling Grace, we shall move freely—"walking and leaping, and praising God."

It must be possible, to "do all things to the Glory of God," since Holy Scripture expressly so bids us. Be in earnest, think it possible for *thee*, through the Grace of God, and consider earnestly with thyself how thou mayest do it. This is the Christian's life, that all things should be filled with thoughts of God, all done as He wills, all done to Him. He Who fills Heaven and earth, vouchsafes to accept as done to His Glory whatever is done according to His Will. The meanest work on earth, done fully according to the Will of God, is done to His Glory, gives joy to the holy Angels, and is accepted by thy Redeemer and thy God, Who gives thee strength to do it. Nay, ye who are poorer have, more than others, a likeness to our Lord's lot on earth. If ye labour with your hands, so did He Who was "a Carpenter;" if ye have spare food, so had He; if ye have poor dwellings, He had not where to lay His Sacred Head; if ye are often wearied, so was He; if ye are little accounted of, so was He. Your outward lot is like

His: seek ye, amid that lot, to conform your mind to His; to bear all things, by His Divine Help, with His Patience; to do things one by one, as He wills; to have them sanctified by being united with His; and common-place every-day earthly toils will win you Heavenly Rewards, through His Merits Who purchased for us both Grace and Glory, both the power to do His Will and the will to will it, and the strength to persevere to the end. Toil here not for your families only, not for your daily bread, (although this, too, is right), but because it is the Will of God, and as He wills, and to please Him, and while in "the sweat of your brows ye eat bread," your daily toils shall be pearls in your heavenly Crown, which He your Merciful Judge will give you in that Day, and to all them who love His Appearing; and the pearls of that Crown are no created beauty, but the Beauty of the Grace of God, and His Own Glory gleaming in His Saints, and His Divine Love filling them and transporting them with Love and Joy unutterable wherewith it fills them.

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THE DANGER OF RICHES:

SEEK GOD FIRST, AND YE SHALL HAVE ALL.

TWO SERMONS,

PREACHED

IN THE PARISH CHURCH OF ST. JAMES, BRISTOL.

BY THE REV.

E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW; CANON OF CHRIST CHURCH;
LATE FELLOW OF ORIEL COLLEGE.

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In consequence of a statement, made in different forms, that these "two sermons were preached in opposition to the explicit and reiterated desire of the Bishop," "the expressed orders of the Diocesan," it becomes necessary for me to say, (what I should have hoped would have been believed,) that I never have preached, and never would preach, in any Diocese, against the known or expressed wish of the Diocesan.

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SERMON I.

THE DANGER OF RICHES.

S. Luke, xviii. 24—27.

"Jesus said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God."

How is it, my brethren, that we can hear these words, and some of us not have a pang about them? Is it that the love of wealth is so insatiable, that none can think that *they* are rich, because others are richer? or since, when riches increase, they are increased that eat them, and as the supply increases, the self-made wants increase too, so that the rich feel often as though they were poor? Yet some of us, at times, must have had misgivings about them; some few, perhaps, have really set ourselves to act upon them; most, it is to be feared, have taken up

with some easy meaning, by which, while they allowed themselves to have, use, increase, lay up their wealth, they persuaded themselves that the words did not belong to them. They will say, that the words belonged to the first preaching of the Gospel, when Christians were persecuted, and they who would follow Christ must give up all and hate their own lives also; that now, by God's mercy, we live in quiet times, in which Christ may be served with no great sacrifices, that we are not called upon to do the like, but only to be ready, if we were. Or they will say, that in St. Mark's Gospel our Lord explains His words, when He adds, "How hard is it for them that trust in riches to enter into the kingdom of God!" and that so the words relate not to those who *have* riches, but to those who *trust* in them. Any how, then, the rich are in no danger now, nay, rather to be envied; the woe on riches and the blessing on poverty have passed away; now without fear we may have our good things in this life; there is no peril lest having our treasure here, our hearts should be here also, or being fixed on earth, we should lose heaven. And yet as the words were used, they sounded anew as real words; they were said over one who was very nigh to the kingdom of heaven, who was free from the sins by which so many of us fall, in whom there was so much to love, since of him it is said, as of so few, "Jesus beholding him, loved him;" we felt that they were heavy words; felt that they belonged not to the poor, felt (as we

so often may of words sadly explained away) that they might have a meaning for us.

True, indeed, it is, that the early Christians had to maintain their faith amid outward trials the most intense, which flesh and blood could not have endured, had not He, in Whose Name they suffered, Himself sustained them, and endured in them what they for Him endured. He Who sent them forth in the unequal conflict against Satanic rage clothed them with Divine might. They could not be conquered in whom, suffering for Christ, Christ suffered. How then again might this their very suffering scare our ease! Is then the warfare over? Is Satan's malice chained? his nature changed? his implacable hate against God and His saints abated? his restless deadly hatred against those who are to occupy the seat in glory whence he fell, extinguished? Or, since this cannot be so, is his mode of warfare only changed? and would he now, by a more dreadful cunning, feign himself at rest, wrest nothing from us, use fraud instead of violence, leave or give to men all things fair, freely to enjoy; be our friend instead of our enemy, teach us that we have nothing to fear from him, mingling his poison secretly, that we, without fear, may taste and die? My brethren, if we are wise, rather may we, in the awfulness of that deadly struggle, know the present warfare which Satan wages for each human soul. Then, too, they who disciplined not themselves, whose life was not one continual preparation for the last conflict, fell.

Yet how fell they? How often, after long-enduring tortures, "subdued[1] by their vehemence, and by protracted rackings, they, at last, having withstood much, perished, denying Him, their only hope! Could any thing intensely realize the awfulness of our being, what more than that some who had suffered even extremity of tortures for Christ, should at last have denied Him, and be denied by Him? Could any thing awaken men from their death-sleep of security and ease, it were such glimpses into that fearful unseen world as this. Can this be a place to rest securely and walk at random, where chasms, such as these, open into the pit of hell?

We cannot thus tamper with our consciences, when the living words of our Judge stand out before us, not heard only with the outward ear, but borne in upon our souls as His words Who is the Truth. "JESUS said." Who said? The Eternal Word, the Unchangeable God, Whose word abideth for ever, and shall not pass away when heaven and earth shall pass, but shall abide to judge us at the last day. He said sorrowfully over the young man who went away sorrowfully from Him, his Life, "How hardly shall they that have riches enter into the kingdom of God!" and more than this, that what was impossible and against nature was easier than this; and, finally, when His disciples, who had no share in this world, for they had left all and followed Him, stood in awe and

[1] S. Cyprian, Ep. 56, see Ep. 11. Oxf. Tr.

amazed, He yet had no other consolation, than that it was indeed impossible with man, but with God all things, even things impossible, were possible. And can we then again persuade ourselves, that what He spake and fenced in so solemnly, related to one time only, that it has no meaning now, and when that generation passed away, so did His words? or, because one Gospel records that He added, "they who trust in riches," that this first thrice-recorded warning, "How hardly shall they that *have* riches enter into the kingdom of God!" had no meaning of its own, and that, by both He meant only certain gross cases, in which men made money their idol, and not rather that all the rich were in danger of trusting in riches? When our Lord has so solemnly laid down a truth, and adds thereto another truth, shall we treat this as wave passes over wave, and not rather seek in it some further meaning of His words, enlarging them, not effacing them? Our Lord, the Eternal Word and Wisdom, useth not thus His words in vain. It must be true, that they who are rich shall at all times hardly enter into the kingdom of God, and this, because all rich are in great peril of trusting in riches. To trust in riches is the peril inseparable from having them, the shadow they ever cast, the disease which besets them; their very natural fruit; so that so far from taking for granted, as men do, that if they are not conscious of having it, they have it not, they may more safely think, that if they are not conscious of having uprooted it, they have it.

Rather, if one asked, What peril have riches? one might ask, What peril have they not? First, then, they are wholly contrary to the Life of Christ and His Passion. That cannot be the safe, the happy lot, which is in all things most opposite to His. He came not only to die and suffer for us, but to be Himself the Way unto Himself. He is Himself the Royal Way, the straight Way for our feet, wherein is no stumbling; the way [2] by His example, as the Truth in His promises, the Life in His rewards; the Way whereby we should follow on, the Truth to Whom we are to attain, the Life in Whom to abide. The nearer, then, in all things, to His Life, the surer must we be not to perish from the Way; the nearer unto His outward Life, the nearer, if this be our choice, or if not being ours, we, by conforming ourselves to the will of God, make it ours, may we hope to be to Himself; some shadow, we may hope, of His Cross may reach unto us; some ray of His inward Life, from Himself who is our Life, may fall upon us; and while we would mould ourselves in His outward form and condition, He will, we may hope, impress upon our souls some measure of His likeness; while we would choose His portion, we shall find Himself our Portion; while we would stand upon His way, we should find Him join Himself, even if at first as One Unknown, as the companion of ours, to "abide with" us; while we thus outwardly draw nigh to Him, He has said, "I will draw nigh unto you."

[2] S. Bern. in Asc. Dom. Serm. 2, fin.

What then was His portion? "He, being rich, for our sakes became poor." He emptied Himself, in that He was by Nature Equal with God. He emptied Himself of His Majesty and Co-eternal Glory, and took our shame; the Lord was found in fashion as a servant, the Creator was obedient to His creature; the Holy took the likeness of our flesh of sin; the Lord of Life died the sinner's death. "This shall be a sign unto you," it was said to the shepherds; "ye shall find the Babe wrapped in swaddling-clothes and lying in the manger." By two tokens was the Divine Infant made known. To the wise men, His Divine Nature by the sign from heaven. He, the Bright and Morning Star, was to them declared by His own light. A new-created star pointed out its Creator, and they fell down and worshipped. To the shepherds, the token of the birth of "the Saviour, Christ the Lord," was His poverty and lowliness; His throne a manger; His Majesty, helpless infancy; His royal apparel, the mean swaddling-clothes. O blessed poverty, which should give us the true Riches! blessed helplessness, which is our Might! blessed manger, which contains for us, who were as "beasts that perish," the Bread of life! blessed swaddling-bands, which bound up our wounds and knit up our weakness! Blessed, Divine, All-holy Outcast, for Whom there was no room in the inn, that we, outcast and homeless, might be restored to our Father's house, its many, spacious, glorious, starry mansions! blessed Divine Humanity, which should make us sinners "par-

takers of the Divine Nature!" O blessed Lord, Who out of Thy boundless love didst narrow Thyself in the substance of our flesh to be cradled in a manger, wert born in our littleness, sorrows, cold, poverty, nakedness; didst live with no place to lay Thy Sacred Head, until Thou didst rest it bared of all upon Thy Cross, Thy Sacred Body to rest in a stranger's grave! Yet what speaketh He to us, my brethren? "How long, ye sons of men, will ye love vanity? Shall I, Who alone have, and am the true Riches, choose poverty, and will ye, who bear My Name, heap up riches? I be houseless, and ye 'build you wide houses and large chambers?' I be rejected, and ye seek to be honoured for My gifts? I choose hardness, and ye ease? I dishonour, and ye glory, 'delicate members of a Thorn-crowned Head,' looking to be co-heirs with Me in Heaven, and cleaving to earth as your inheritance, and place of abiding? 'Sons of men,' will ye not learn of Me, Who being the Son of God, for your sakes, became the Son of man?"

Unlike Him, we must ever here be; for we are sinners, He Alone, as Man, was Holy; we His creatures, He our God. But can it be safe not to be aiming, herein also to be less unlike, to choose that which in all its pomp and glory was brought before His eye as Man, to be wholly rejected by Him; to choose what He rejected, and shrink back from what He chose?

This, then, is the first all-containing peril of riches.

They are, in themselves, contrary to the Cross of Christ. I speak not now of what they may be *made*. As we, being enemies, were, through the Cross, made friends, so may all things, evil and perilous in themselves, except sin, become our friends. The Cross of Christ changes all it touches. Death is life; sorrow, joy; suffering, pleasure; nay, what is most deeply perilous *may*, by the grace of God, be the very instrument of salvation and the channel of grace. Temptations may become the occasions of victory; Satan's harassings give us trust in God; wretched thoughts, the penalty of sin, gain us deep hatred of sin; weakness purchase for us true strength; past falls goad us, through deep penitence and humility, to nobler aims and higher crowns; the mammon of unrighteousness gain us God, the true Riches. Poisons, in the physician's hand, remedy sickness. In our Great Physician's Hand, all things work to good to them who love God. Be we indeed borne on the wood of the Cross, wind and wave, in His Hand, shall but waft us onward more swiftly to the heavenly shore. The serpent bears in it the remedy to its own death-bite. But woe to him who struggleth with the storms of temptation, and Christ walketh not on the waters! Woe to him who "putteth his hand on the hole of the asp," unless he be a "child weaned" from the pleasures of sense and of the world, or "taketh up the serpents" of evil suggestions, unless Christ have given him the power to shake them off into the fire of their own hell, or "drink deadly things,"

unless Christ be life within him that he be not hurt!

Our Lord, in that He says the rich "shall hardly enter," implies that they *may* "enter the kingdom of God." The Cross of Christ can make riches safe. They are perilous, not death; and their peril is, lest they lead men to refuse His Cross. Few take it up for themselves. All wish to come to Christ, for "in His Right Hand are pleasures for evermore," few to follow after Him; all would desire to attain to His Resurrection, few wish to have the fellowship of His sufferings; all would reign with Him, few would suffer with Him. Such of us, as are bearing His Cross, mostly took it not up simply at His bidding, but in His mercy He laid it upon us, in suffering, or sickness, or bereavement, or heavy loss, or aching of the heart, or a burdened conscience; and He Who gave it us gave us strength to bear on under it, yea, made it bear us, lightening our steps; gave it us as a staff to steady our feeble knees, in slippery places to stay us, in the deep waters to uphold us, sustain us in life's pilgrimage, and comfort us in the valley of the shadow of death. By bearing it patiently, we learn to bear it readily; by bearing it readily we learn to love it; for we find it a tree of life to those who lay hold of it, and its fruit, if at first bitter to the taste, is sweet and joyous afterwards. But this is the great peril of the rich, that they can so fence themselves against the Cross, which almost all, until they know it, dread. The Cross finds us in desola-

tion, and they, He says, "have received their consolation;" it finds us in evil things, and they are surrounded by their good things; it comes in want, and they have abundance; in distress, and they are at ease; in sorrow, and they are ever tempted even to deaden their sorrows in this world's miserable joys. Happy only in this, that He Who chasteneth whom He loveth, sprinkles His own healthful bitterness over life's destructive sweetness, and by the very void and emptiness of vanity calls forth the unsatisfied soul no more to "spend money on that which is not bread, nor its labour on that which satisfieth not."

But if it be so hard for the rich to seek to bear the Cross, it must be hard for them truly to love Him Who bore it. Love longeth to liken itself to that it loves. It takes up its words; it hangs on its looks; it uses its actions; it catches its thoughts; it longs to become another itself; it suffers with its sufferings; it often sees them sooner, feels them more, than the sufferer himself. It is an awful question, my brethren, but how can we love our Lord, if we suffer not with Him? How can we really, with the eye of Faith, behold Him toiling, suffering, bruised, rejected of men, the Man of sorrows, dying for our salvation? How can we have His crucified Form really before our eyes, and ourselves like ever to be at ease? to have only joys, when His cup was all sorrow? to be honoured by the world by whom He was despised? to have sweetness, when He tasted

the gall? to have but rest, when He had only toil? to live but for enjoyment, when He lived only to suffer? How could we now bear to feel that He *is* still despised, still rejected, that the fruits of His Passion are lost, the price of His Blood wasted, and we be at ease, be moved by no holy fervour, be not borne out of ourselves, look on carelessly at the waste of souls for whom He shed His Blood, unless we were also wasting the Price of that Blood in ourselves? Ye know well how in human love sympathy increases love; how proverbial truth says, that pity is akin to love; how we then seem first to know what love is, when we suffer with and for whom we love. Earthly feelings are the type of heavenly; they are the prelude, the practice, of everlasting love. Try then in Divine love what ye have found true in human. Deprive yourselves of some pleasures, forego some ease, give up what shall cost thee something, out of love for Him Who gave His whole Self for thee, Who will give His whole Self to thee, and say to Himself, "Lord, Who hast so loved me, this would I do out of love to Thee," and He, the Fount of love, shall distil some drop of His everlasting love into thy soul, and thou shalt know how self-denial deepens love, how sweeter far one whisper of His love in thy inmost soul, known to thee alone, one thrilling touch of His good pleasure, than the whole world without His Presence. But then will ye have some taste how riches, and all their train of vanity, show, luxury, pleasures of sense, the lust of the eye,

and the pride of life, are a thick, damp, heavy mist, hindering the Sun of Righteousness from kindling the soul's love, and drawing it up to Him. Suffer but ever so little for the love of Christ, and thou wilt find, that to suffer is to win, to put from thee all suffering is to lose, Christ. As ye taste the sweetness of Christ, He will heal the palate of your souls, that ye shall nauseate all which is not He; that heavenly Food shall make this world's feverish pleasures and vanities sickly to your soul. Taste what His Love is, and ye shall love nought but His love, for His love's sake.

If we love Christ, we must long for His Presence. It is not to long for Him, nor to love Him, to cling to this world and its pleasures while we may; to part with them only when they part with us; to desire then only to come into His Presence, when we can no longer keep away; to wish to be saved by Him only that we be not condemned by Him. We may indeed well fear His Coming, while we fear that the sins of our youth or age are not washed out in His precious Blood; we may long for time to bring forth better fruit to present Him when He comes; but we have no true, at least, no burning love for Christ, if we wish to stay here for any other end than to do His will, or do good to those whom He loves, and has given us to love. It is then another exceeding peril of riches and ease, that they may tend to make us forget that here is not our home. Men on a journey through a stranger's, much more an enemy's land,

linger not. Their hearts are in their home, thither are their eyes set; they love the winds which have blown over it; they love the very hills which look upon it, even while they hide it; days, hours, and minutes pass quickly or slowly as they seem to bring them near to it; distance, time, weariness, strength, all are counted only with a view to this, "are they nearer to the faces they love, can they, when shall they reach it?" What then, my brethren, if our eyes are not set upon the everlasting "hills, whence cometh our help?" if we cherish not those inward breathings which come to us from our Heavenly Home, hushing, refreshing, restoring, lifting up our hearts, and bidding us flee away and be at rest? What if we are wholly satisfied, and intent on things present? can we be longing for the Face of God? or can we love Him Whom we long not for? or do we long for Him, if we say not daily, "When shall I come and appear before the presence of God?" In a place which we are soon to part from, we buy not houses or fields, are not anxious how we are lodged, take things, so to speak, as we find them, use them as not our own, set no value upon them; we are among them but as among things strange and foreign to us; we wish nothing otherwise, because it is for a short time. And yet, brethren, if we for one moment stedfastly gaze upon Eternity, one unceasing, unchanging, ineffable brightness of bliss, or darkness of sorrow, how does, not the mere span of the longest life, but the utmost length of time which

thought can reach, shrink up into a nothing, a thing which is and is not, for it has ceased to be? It is then, a contradiction to say that we are strangers and pilgrims, and to use this earth as a home; to say that we are looking for another country, and to take up with this; to heap around us things of sense and time, to dwell with pleasure upon them, and to say that we are looking for the things eternal. What says Scripture? "The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not." What did they, the early Christians, whose hearts were really in heaven with their Lord? They left all, and followed Him. They, as many "as were possessors of lands or houses, sold them, and brought the prices, and laid them at the Apostles' feet." "They sold their possessions and goods, and parted them to all, as every man had need." Safe and blessed was it for those who could and can do so; and perilous are riches, because they so withdraw us from the Apostolic life, fix us so much upon things present, make this life seem something substantial and real, spread around us so many things to rivet us to this earth, make us content to be here, make this world our end, because we are so much at ease in it, dull our longings for God, because our hunger is stifled, not satisfied by this clay, empty men's souls of God, because filled with His creatures.

And, therefore, when God would try His friends with riches, He sent them, first or last, sharp trials, to make them feel that Himself, not His gifts, were their "exceeding great reward." Abraham was very rich in cattle and silver and gold, but these were not the gifts of God until he had first left his father's house and all he had, in poverty, and a stranger, not knowing whither he went, having chosen God for his All. Isaac was persecuted by the Philistines. Jacob was a wanderer, and his days were evil. Joseph was sold as a slave, and his feet hurt in the stocks, ere he became Lord of Egypt. David was an outcast, hunted up and down for his life upon the mountains. Job was an example of suffering affliction, and patience. In one word, we may say that God has either tried His friends exceedingly before or amid riches, or, as Moses and Elisha and St. Matthew, called upon them to abandon them. To Solomon, perhaps, alone, gave He them without outward sorrow, until almost the close of life, having first given him the heart to choose the true wisdom rather than riches, and at the last bringing him back by inward emptiness and manifold vexations from without, to his first choice, that to "fear God, and keep His commandments, is the whole duty of man."

Truly there is not one part of the Christian character which riches, in themselves, do not tend to impair. Our Lord placed at the head of Evangelic blessings, poverty of spirit, and, as a help to it, and image of it, the outward body of the soul of true

poverty, poverty of substance too. The only "riches" spoken of in the New Testament, except as a woe, are the unsearchable riches of the glory and grace of Christ, the riches of the goodness of God, the depth of the riches of His wisdom, or the riches of liberality, whereto deep poverty abounded[3]. Earthly riches, it names, only to warn against their deceitfulness, uncertainty, unrighteousness, to teach us how to make friends of a deadly enemy. At the head of His blessings He sets, "Blessed be ye poor;" at the head of His woes, "Woe unto you that are rich:" surely thereby, at least, warning us, that the outward poverty which He chose is the best nurse of poverty of spirit; that as "the love of riches" is the root of all evil, so riches are a woe, lest men love them. What grace, well-nigh, do they not tend to injure? They twine themselves so around us, tender at first and slight, and then hold us so by the iron grasp of habit, that we scarce feel their power in stinting our spiritual growth until we try to burst them. Humility is the foundation of all grace; pride, the summit of all sin. Yet every thing around the rich, every daily, hourly circumstance of life, from very childhood, makes humility difficult. To be waited upon by fellow-Christians, not of charity only, but as a superior, to give commands, rarely to have to obey, to be accustomed to be obeyed, to have human respect for things outward, to be spoken

[3] Eph. i. 7. 18. ii. 7. iii. 8. 16. Rom. xi. 13. 2 Cor. viii. 2.

to with deference, to have what others wish for, to depend visibly upon no one, to meet few contradictions or rough words,—we can scarcely feel, until we desire earnestly to be humble, what an atmosphere of pride and self-satisfaction these things spread around us. Thou must well study thine own nothingness, wouldest thou learn to be really last, when in station among the first. Again, our Lord says, "Woe unto you that are rich, for ye have received your consolation. Woe unto you that are filled;" and "Blessed are they that hunger and thirst after righteousness." Yet the very fulness of outward things makes it harder to hunger after things inward. "Beware," says God Himself, "lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein, and when thy herds and flocks multiply, and thy silver and gold are multiplied, and all that thou hast is multiplied,"—of what would He have us then beware, my brethren, for all these things are what *we* are surrounded with, have pleasure in, covet? "Beware," He says, "lest then thine heart be lifted up, and thou forget the Lord thy God." "It is difficult, nay impossible," says a father[4], "to enjoy both the things present and things to come; to fill here the belly and there the soul; to pass from delights unto delights; to be first in both worlds, and shine glorious both in heaven and earth. Would we above wear the crown of gold, here we

[4] S. Jer. Ep. 34, ad Julian.

must wear the crown of thorns. 'Remember, son, thou in thy lifetime hadst thy good things.'" "We were not," says a holy man, "cast out of Paradise to make another paradise for ourselves. This was the sole ground of those torments, that he had '*received*' his good things: Scripture saith not, 'took by violence, gained unjustly, coveted;' but 'received:' he received them from his forefathers, used them as his own, and, filled here, hungered for ever. How can he hunger and thirst for Christ, who is filled with the husks of swine? As fire and water cannot co-exist, so neither can spiritual and carnal delights in the same man. Where the senses are feasted with curious variety of food, there the heavenly bread forsakes the famished soul."

Poverty is, at least, a fostering nurse of humility, meekness, patience, trust in God, simplicity, sympathy with the Sufferings of our Lord, or of its fellow (for it knows the heart of those who suffer). What when riches, in themselves, hinder the very grace of mercifulness which seems their especial grace, of which they are the very means? What wonder that they cherish that brood of snakes, pride, arrogance, self-pleasing, self-indulgence, self-satisfaction, trust in self, forgetfulness of God, sensuality, luxury, spiritual sloth, when they deaden the heart to the very sorrows they should relieve? And yet, it is difficult, unless, through self-discipline, we feel some suffering, to sympathize with those who suffer. Fulness of

bread deadens love. As a rule, the poor show more mercy to the poor out of their poverty, than the rich out of their abundance.

But if it be a peril to *have* riches, much more is it to *seek* them. To have them is a trial allotted to any of us by God; to seek them, is our own. Through trials which He has given us, He will guide us; but where has He promised to help us in what we bring upon ourselves? Whence also Holy Scripture speaks of this special peril. "They that will[5] to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition." It says, "fall into them," as if this were no longer a peril only, but the very destruction itself, and to "will to be rich" were itself the very pitfall of Satan. For what men have themselves made, they love the more. They are a sort of offspring, which they cherish with a parent's love; the end for which they have toiled, for which they serve; yea, they are the very idols which they first make with their hands, and then fall down before them and worship as gods. "Covetousness," says Scripture, "is idolatry." And yet this is the very end and aim in this our country, the very nerve of what men do, the very ground of their undertakings, to keep or to enlarge their wealth. A spirit of enterprise infects all; it is the very air men live in; pros-

[5] *βουλόμενοι πλουτεῖν.* 1 Tim. vi. 9.

perity is our idol, the very measure of good or ill, the very end to which they refer all other ends: and what is this but their god?

In all this, I have not spoken of any grosser sins to which the love of money gives birth; of what all fair men would condemn, yet which, in some shape or other, so many practise. Such are, hardness to the poor, or to dependants; using a brother's service for almost nought, in order to have more to spend in luxury; petty or more grievous frauds; falsehood, hard dealing, taking advantage one of another, speaking evil of one another, envying one another, forgetting natural affection. And yet in this Christian land many of these are very common. Holy Scripture warns us all not to think ourselves out of danger of them. The wealthy Ahab, whose palace was of ivory, slew Naboth for a garden of herbs; Judas, an Apostle, for thirty pieces of silver, sold his Lord and God.

It is then, in tender compassion to us, that Almighty God opens to us now, more than heretofore, ways of showing love to Him, of making friends of the mammon of unrighteousness, of freeing ourselves from a burden, that so we may mount the more easily to our heavenly home, our riches may wing our prayers, our alms ascend and plead for us before the throne of God, and we ourselves be more likened unto Him, Who for our sakes became poor, if for our brethren's sake we too become poorer, that so we may find in Him the true riches.

My brethren, with unwillingness and shame would I, in this house of God, say a word of myself. Yet, for fear it should be misunderstood in these days of doubt and misgiving and disquiet, I came here among you [6], with the one simple end of asking you who are able (as I had promised some months past) to help in supplying the heavy yearly expenses for the daily worship of God in this Parish Church. Ye all are interested in it, even those who cannot come here; nay, who knows not whether those most who cannot come here? They who come, come for their own sakes, but they come for yours also. Love binds together the present and the absent. They who come, come not to pray for their own souls only, but, as the Apostle bids, for all. Mutual intercession is placed by the Apostle among the primary duties of Christians. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth." It is on this pattern that the intercessions of our daily public prayers are framed. In His hands the prayers of those whom

[6] This was inserted, at the suggestion of a respected friend, in consequence of some idle tales, as though my going to Bristol, instead of being the simple fulfilment of a promise to a friend, had been to preach in connexion with Nov. 5.

He teaches to pray, issue in the salvation of the souls of their brethren. He wills that so great a gift as man's salvation should not be bestowed without prayer to Him. His own Almighty power and grace is so most shown, when we seem to do nothing but ask Him Who is Almighty. Daily prayer for all these things is especially acceptable to Him, Who willeth that men should always pray, and not faint. It is befitting our humility and His Majesty that we should not weary of asking the same things. It "is good and acceptable in the sight of" Him Who makes it acceptable, our God and Saviour.

While, then, ye help the poor to gather, at least in the evening, in this house of prayer, ye gain help from God through your love for them; ye gain intercessors for yourselves. And mighty is the power of prayer for yourselves, your families, your sick, your weak, your erring, all you love: if they stand, that they may be strengthened; if weak-hearted, that they may be comforted and holpen; if they fall, that they may be raised up, and Satan beat down under all our feet. Mighty is the power of prayer, because it seems so weak; for in man's weakness is God's strength. Mighty is it; for it is the gift of God the Holy Ghost, and ascends to God the Father, in the words, through the Merits, by the Intercession of Him Who is God and Man, our Redeeming Lord and God.

The time is hastening on, when we must part with all. Naked were we born, naked must we return.

Then whose shall these things be which thou hast prepared? Thine shall they be, if thou send them before thee by the hands of the poor. And with what usury! Become poorer in the world, and thou shalt be rich in God; be rich in mercy, and thou shalt be rich in God; part with treasures of money for Christ's sake, and thou shalt have treasures of grace; give to the poor, and thou shalt have God, He hath said, for thy Debtor[7]: "Sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven." And what treasure? Himself, to Whom we have done it. He Who is Mercy and Truth calleth thee to be merciful, that, being merciful *in* thee now, He may, at the awful day, be merciful *unto* thee; He, by His love which He giveth Thee, shall enlarge thy heart, that it may contain Himself, and He Himself pour into it that good Treasure, full and overflowing, into thy bosom, even that torrent of pleasure and of love, which ever floweth and never faileth; for it is God Himself, the Fountain of all goodness, the Good, in whom are all goods, Who shall be thy Portion and Possession for ever. What will it avail thee, naked of good deeds, and unclothed with the robe of Christ, what thou hadst here, if it be then said unto thee, "Thy money perish with thee?" What will it be to see the Face of thy Judge shining with love upon thee, because in those whom He loveth, thou hast loved Him, hast done

[7] Prov. xix. 17.

good, He saith, to Him, and bidding thee enter into the joy of thy Lord, even that ineffable peace of bliss, wherewith the Ever-blessed Son joyeth in the love of the Eternal Father, and the Father loveth the Son, and in Him all who love Him? As ye would choose *then*, if ye could, choose now while ye *may*, the world and its passing vanities, or Christ and His everlasting joy.

SERMON II.

SEEK GOD FIRST, AND YE SHALL HAVE ALL.

S. Matt. vi. 33.

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

HAPPINESS, my brethren, ye all seek after: may ye obtain it. Our Lord from heaven preaches unto you how ye may obtain it. "Seek ye first the kingdom of God, and His Righteousness; and all these things shall be added unto you." All seek happiness; but, since the fall, all, until they are restored by faith in God, seek it in a wrong way. The very character of the fall was to seek out of God what was only to be found from God, in God. First, Satan taught to doubt that God had indeed forbidden what *he* would teach to covet. "Hath God said, ye shall not eat of every tree of the garden?" Then he taught, that God would not be so strict as He said; that He frightened them only, as people often do children, yet would not do what He said: "Ye shall not

surely die," *i.e.* "Ye shall not altogether die." Then, bolder yet, he taught Eve that she might have this one good, this chief good, in her own way, from herself, not from God. From God she had all she had. He had placed her in a garden of delight; she heard from time to time His Voice; she was clothed with the robe of original righteousness: and all she had, so that she need not lose them, so long as she held them of God. She had power not to sin, and without sin there was no suffering. She was immortal, for "death came by sin." She still waited for the perfecting of her nature. The bliss of the blessed was alone before her, "to know," as St. Paul saith, "even as we are known," to rest in God from her easy labours, (which yet were no toil, for in Paradise there was no sweat of the brow,) and which were sweet, for they were for God. They had but to dress and keep the garden for God. Perfect were they, as wayfarers, waiting for the perfection of their home. Knowledge, Adam had, without curiosity; for God brought the animals to him; he sought not them; and what he, taught of God, called them, God appointed should be their names. Knowledge, too, had he of God, for God made Himself known to him; and counselled with him, as it were, of the names of His creation, and gave him power over himself and them, and an upright gaze to heaven, and "holy freedom from shame, acting without suffering, meditation without toil." His daily toilless labour for God was closed by evening communing with God, in the cool

of the day, a foretaste of his everlasting rest in the knowledge and contemplation of God, when, face to face, the blessed and "pure in heart shall behold" Him, Father, Son, and Holy Spirit, and, beholding, "shall be like Him, for they shall see Him as He is." Of this he had, evening by evening, the foretaste. For it seems that, after the fall, it was at the wonted time that he heard the Voice of God, and hid himself, ashamed. Having become unholy, he dared not behold the Holy God. Fulness of knowledge alone he lacked, and so Satan had the plea, "Ye shall be as gods, knowing good and evil," and tempted Eve to forestall what God had in store for us. "We shall be like Him," says the beloved disciple, as the fruits of the redemption; "Ye shall be as gods," says Satan. "Then shall I know, even as I also am known," says he whose life was Christ, the aim of whose life of suffering was, "That I may know Him, and the power of His Resurrection, and the fellowship of His sufferings." "Knowing good and evil," says Satan. This was our first parents' one temptation; to seek out of God, *now*, in the present, in their own way, forbidden by God, what God had in store for them in His. What they desired was good, the very good of God, the very good which He purposed for them, but from His own Hand, to "be like Him." The end was good, the means were evil. It was a falling away from God, seeking from His creatures, through themselves, what God would give in Himself, by Himself. The

root of the sin was one; yet it, at once, branched out into the whole range of human sin. With that half consent with which Eve looked upon the forbidden fruit, she began to lose all the beauty of her as yet unsinning nature, and the germs of the whole death-crop of man's evil desires shot up in her. She was falling from the Creator; she became subject to the creature. Man, formed in the Image of the Ever-blessed Trinity, became subject to a threefold corruption of which the Apostle speaks. "The lust of the flesh, the lust of the eye, and the pride of life," were all at once gathered into that first fall. The flesh, too, rebelled against man, when the soul ceased to be subject to its God. "When the woman saw that the tree was good for food," (this is the lust of the flesh,) "and that it was pleasant to the eyes," (this was the lust of the eye,) and "a tree to be desired to make one wise," (here is the "pride of life,") she took of the fruit and "did eat," and, as the first fruit of her sin, she spread her sin to whom alone she could,—"And gave also to her husband with her, and he did eat; and the eyes of them both were opened," to see their own shame, and the nature of their deed, and to desire to hide it, yet be unable, and to know what pleasure is, out of God, and to be its slave; to know the shame of sin, and have no power to master it.

This then, is the one deep original disease of man, entailed by the fall; the one evil source of all his manifold sins, which our Lord came down to heal.

The only bliss of the creature is to desire what God wills, as He wills it. The one sickness of the human race is to desire what *it* wills, and compass it as *it* wills it. One end God proposes to man, and man to himself,—to be happy. Our Lord began His ministry with a ninefold "Blessed are" ye. The one search of the wise of old was, wherein was happiness. What every sinner seeks is a sort of solace of his misery. The passionate vents his passion, because it is a relief to him; men steal, to relieve some need they have, or think they have, or because they think it will be a good to them; covetousness, ambition, pleasure, vanity, thirst for praise, love of dress, the highest intellectual thirst for fame, or the lowest pleasure of the flesh, or the poorest act of self-will, each has this one end, that the soul hopes to find some momentary contentment in it. This is the character of all unbelief, to seek its own happiness, not from God. The way of all faith is to seek God's ways, and its own happiness in them. All unbelief seeks some present gain, to incur incomparable, boundless woe hereafter; all faith undergoes some present loss, for future incomparable, infinite bliss. But Satan, being "a liar from the beginning," fails in his word; and sin has misery in this life as well as in that which is to come; God keepeth His, and by the foretaste of everlasting joy, oh, how much more than compensates all which is now resigned for His sake; and what, in those good things which eye hath not seen, nor ear heard! Nay, even here, trials

are mostly for a short season; God soon, if not in the very act, replaces by His consolations what is sacrificed for His sake; He sprinkles immediately (if not in the very act, as soon as it is over,) a healthful bitterness on the short-lived pleasures of sin. Sin is pleasant in the mouth; when swallowed, it is bitter; self-denial for Christ's sake has mostly sweetness, as soon as any one has, with a whole heart, embraced it.

Little, indeed, were it, if for that unutterable bliss we had here to undergo any suffering. What were 10,000 deaths compared to endless life and joy in God? What says he, who was "in labours more abundant, in stripes above measure" and above belief, "in deaths oft," "in weariness and painfulness; in watchings often, in hunger and thirst, in fastings often, in cold and nakedness?" What thought he? What is the one voice of the glorious company of the Apostles, spoken by him? "I will glory in the things which concern mine infirmities." For these were the livery of the Apostolate, the badges of his Master, the marks of the Lord Jesus, the power of His grace, His strength made perfect in weakness, His life sustaining in death. These he bound around him as a diadem; these light afflictions were as wings to Heaven; dishonour was honour; to be held as deceivers by man was to be true to God; to be unknown was to be well known to God; (as He said, "I know thee by name,") to die daily was to live daily by the life of Christ; outward sorrow was

inward joy, poverty was the riches of Christ, whereof he was a steward, and whereby he made many rich; to have nothing in the world was to possess all things. For it was to have God for his Portion, Who hath all things, and is all things, and instead of all things; Food, yea, the Bread of Life, and the Living Vine, and the Well of Water springing up to everlasting life, whereof he who drinketh shall never thirst, and the True Riches, and Glory, and Peace, and Honour, and Immortality, and Robe of Righteousness, and endless Love and Bliss.

So to Apostles Christ speaketh, "In Me ye shall have peace;" yea, the Apostle saith to all, "All things are yours, the world, or life, or death, or things present, or things to come;" "all," he repeats, "are yours, and ye are Christ's, and Christ is God's;" that is, ye, being Christ's, are members of Him Who is by Nature the Son of God, Whose are all things in Heaven and in earth, and He saith to thee, "All that I have is thine;" all is thine; for all may serve thee and further thy salvation; all men, all creatures, all things, the very opposite, shall serve thee: Angels, for they are ministering spirits sent forth to minister to such as shall be heirs of salvation; and devils, for they shall but try thy faith as God permits them; life, to gain fresh degrees of love; and death, to enter into thy Master's joy; All things present are thine to use to My glory, and the good things to come are thine already by faith in hope.

So spake He to the early Christians, when suffering for Him; so speaketh He now to us, chiefly in heavy trial; for then, when we seem bereaved of all, do we learn how all loss is gain in His Hands, and He Himself is instead of all.

Yet, to weak faith He speaks more as they may be able to bear it. He upbraids it not, nor says, "Cannot I suffice thee?" "Am I not better to thee than ten sons?" "Am not I thy Father, Who have bought thee? Have I not made thee and established thee? What wouldest thou have out of ME, Who have all things? What wouldest thou rather than ME, Who am all Goodness, the Fountain of all Good, the Good of all good, Who am God, *i.e.* Good? Whom shouldest thou have in Heaven but Me? and what upon earth canst thou desire in comparison of Me?" He says rather, "I know your weakness; I, Who made you, know whereof ye are made, that ye are but flesh and blood; and for flesh it is hard not to crave the things of flesh. I will give you what ye crave; only seek ME first, and receive from ME what is Mine. Be not anxious. Trust ME. I have clothed the lilies of the field more beauteously than ye can clothe yourselves. I make the whole world a barn for the fowls of the air, and give them out of My treasure-house their meat in due season. I *know* all your needs, for I am God. I *will* to give you all ye need; for I am your Heavenly Father. I *can* give you, for I am Lord of heaven and earth, and all things are Mine. 'Your Heavenly Father

knoweth that ye have need of all these things.' But 'seek ye first the kingdom of God and His Righteousness, and all these things shall be added unto you.'" O blessed choice! O easy purchase and condescending goodness of our God. He does not bid you *not* seek what ye would have; He only bids us seek first—what? Himself:—"Seek ye first the kingdom of God." What is this, but to seek first to be under His Almighty All-loving rule; seek ye to be members of His kingdom, under His Fatherly care; do not rebel against so great a King, nor withdraw yourself from so loving a Father: "and His Righteousness;" what is this, again, but to be clothed anew with that Robe of Righteousness which in Adam ye lost; to have, not your righteousness, but His; Righteousness from Him, but by Him given to you, to be righteous through His Righteousness imparted by Him to you, holy through His Holiness, His Grace, His Fatherly Goodness, the Gifts of His Spirit? Why how our Blessed Lord lifts us from earth to Heaven! we were thinking how we might have food and raiment and things for the body; and He tells us how we may have holiness and righteousness, and that of God and from God and in God, yea, and Almighty God Himself. For the kingdom of God is nothing out of God, no outward possession like an earthly kingdom, but that blessed family, wherein He is All in all, the Life, the Bliss, the Glory, the Beauty, the Joy, the All-sufficing Fulness of all who are His. "Seek ye," He

saith, Him first Who hath all ye would have, "and all these things shall be added unto you," "over and above," so His words [1] mean. If ye seek first what ye would have, ye will be but as the Heathen, and lose yourselves and them; seek *Him* first, and ye shall have Him, and all ye need "shall be added over and above unto you." Seek not first (as men even now do) earthly things, earthly pleasures, earthly comforts, luxuries, riches, and then, over and above, God, as though God were a mere appendage to His gifts, the Creator to His poor creatures; but seek ye first God, and then from Him and in Him ye shall have all things else.

This choice, repeated ten thousand times ten thousand-fold, is the one history of man. First or last! If God is not first, He is last. To choose any thing with God is to set up an idol *with* Him, and He hath said, "Thou shalt have none other Gods but Me," as He has said of the Day of Judgment, "I will cut off them that worship and swear to the Lord, and that swear by Malcham," *i.e.* those who in words give themselves to God, but join any created thing to worship with Him. To choose any thing wilfully which God wills not, is to dethrone God and set up an idol in His stead. What is any one's *god* but that from which he seeks his *good?* It seems to us strange when Darius forbade any prayer to be made for thirty days, save to himself.

[1] προστεθήσεται.

But what else do they who hang upon the favour of men, find their happiness in their praise, do wrong things to please them or for fear of them, or omit what is right in God's sight; what do they but make man their god, and, so far, fall under the curse of God? "Cursed be the man that trusteth in man, and maketh flesh his arm, and in his heart departeth from the Lord." We think it strange that men should have fallen down before stocks and stones, have worshipped "images made like unto corruptible man, and four-footed beasts, and creeping things[2]." If a man covet, "covetousness," saith Holy Scripture, "is idolatry." Whatsoever a man desireth out of God, apart from God, that is his god. If a man steal, what he steals is that from which he looks for contentment, or good; it is his god. If a man heaps up luxuries to himself, and his soul takes rest therein, they are his good; that is, his god. If a man toil all his life long with one end in view, to make himself a name, to raise his family in the world, to manage others, and have his own way, to be looked up to in his neighbourhood, to be admired, be accounted clever, how were those senseless idolaters who set up Dagon in his place again, and bowed themselves anew before him, when he had fallen upon his face to the earth before the ark of the Lord, and yielded, as it were, an unwilling obeisance to God, how were these, when they anew worshipped

[2] Rom. i. 23.

their broken idol, more stupid idolaters than those who bow again and again before the idols which men set up in this world, when God has so often broken them in pieces, and shown, that from their worship there cometh only bitterness and grief and shame?

"Seek," our Lord saith, "first,"—not leave to chance, not with a hesitating, divided will, not, again "forget not wholly" or "give to the things of God" a careless thought, now and then, once in the week, or at morning and evening, while your hearts are set upon the pleasures and riches and cares and vanities of this world; but "seek" as men who desire to find, and ye shall find God: find Him, having been found by Him; find Him so as never to lose Him; "and all these things shall be added unto you."

And hath He not kept His Word? Who are the great and the noble and the princes of this world, whom we of this day count our benefactors? Are they those who sought the things of this world, or they who forewent them? Where are the giants which were before the flood, the mighty men of old, men of renown? What is known of them, save that they filled the earth with violence, ate and drank, and the flood swept them all away? And who in that generation remains, had in reverence in all the earth, but he who was "a just man, and perfect in his generations, and walked with God," yet was doubtless the laughing-stock of the world which then was, while he builded the ark to the saving of his house? Where is he who, after the flood, be-

came a "mighty one on the earth," but a rebel against his God? The very stars are grouped by man after his form [3], but himself is held as a curse. What became of those who said, "Go to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth?" What but that they brought upon them what they feared? "The Lord scattered them abroad from *thence*," from the very place of their might, "upon the face of all the earth?" And who of those times is loved and reverenced yet, not among Christians and Jews only, but among those alien to the faith, as "the friend of God [4]?" Who but that lonely wanderer, an outcast from his home, who left his country and his kindred and his father's house, and went out, not knowing whither he went, only that he followed the call of God? What remains of all the wisdom of the Egyptians, or the might of Pha-

[3] The very name of "Nimrod" is derived from "rebellion." Holy Scripture says that Babel, built in rebellion, was "the beginning of his kingdom." See also Josephus, Arch. i. 4 and 6. p. 23. ed. Huds., and S. Jerome, Quæstt. Hebr. in Gen. ad loc. He is still known in the East under the title "the mocker." The constellation "Cesil," Am. 5, 8. Job ix. 9. xxxviii. 31. (translated Orion) is literally "the fool," and thence "the ungodly." In the East, it is known by the name "Aldjabbar," "the Giant," the name given to Nimrod in Genesis. The Paschal Chronicle, p. 36, says: "The Persians say that Nimrod, the founder of Babylon, was deified, and was placed among the stars as Orion.

[4] Abraham's title among Mohammedans also. See e. g. D'Herbelot tit. Abraham and Khalil.

raoh? The sea covered them; they sank as a stone in the mighty waters. And he who esteemed "the reproach of Christ greater riches than the treasures in Egypt," became a "god to Pharaoh," to stand in the place of God towards him. Of what avail was the beauty and popularity of Absalom, or the huge might of Goliah, or the cruel policy of Joab, or the armies of Sennacherib, or the revelries of Belshazzar? They were their destruction. What of Jeroboam's crooked, ungodly policy, to make sure in his own way what God by His prophet Ahijah had promised him? "It became sin to the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth." Where the pomp and eloquence of Herod, when they said, "It is the voice of a god and not of a man?" "He was eaten of worms, and died." Where is Ahab, and the ivory house which he made? The dogs licked up his blood by the pool of Samaria. And where is he whom Ahab counted for his enemy, who fled for his life from Jezebel, who hid himself by a brook, and was fed by ravens, and was sought for in all kingdoms and nations, that he might be slain; who stood alone, a Prophet of the Lord, on Mount Carmel, against 450 prophets of Baal; against whom a king sent captains and their fifties, with raiment of hair-cloth and a leathern girdle about his loins? Where is he? We only know that he is, for half the time that the world has been, alive in the secret Presence of his God, that he came forth thence in glory at the Transfiguration of our Lord,

and spake with Him, and shall still, it is thought [5], come at the end of the world, to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. How does the Prophet Daniel tell of the might of empires, before whom none could stand, none deliver out of their hands, conquerors, who passed over the whole earth, and touched not the ground, swift as the wind! and where are they? or what trace is there of their power? The winds sweep over their palaces, and "their place knoweth them no more." Of their power, it says, as of all human might, "When he was strong, then he was broken [6]." How, in the Apostles, do we hear of far other might, the might of obedience, the might of seeking "first the kingdom of God, and His Righteousness," the might of weakness, of poverty, of contempt, of endurance, of death, not inflicted but undergone. What speed of conquerors like theirs, whose sound went out into all lands, and their words unto the ends of the world? What might like theirs, before whom the gods of the heathen gave way, yea, those worse idols which men set up in their own hearts, their dark and foul and lewd sins, which melted like wax at the fire, which Christ gave them to kindle, and were burnt up like stubble by the spirit of burning which glowed in them? What rule like theirs, who, "having been with Jesus in His tribulations,"

[5] See Note at the end.

[6] Dan. viii. 8.

shall sit, He saith, on twelve thrones, judging the twelve tribes of Israel; yea, St. Paul saith, shall judge Angels, whom He hath made princes in all lands, ruling and ordering their lives by His Word which He spake through them. They sought "first the kingdom of God, and His Righteousness," and the Holy Church throughout the world, as, century after century, it obeys the faith of Christ, is the kingdom which they, through the might of our Lord, won to our Lord.

But these, you will say, through suffering! How, then, were "these things" added unto them, which, for His sake, they despised? If thou promisedst to a man some small coin for his labour, and instead thereof gave him, to the full contentment of his heart, broad lands and goodly houses, wouldest thou not have more than kept thy word? Even so, God withdraws no portion of the earthly reward, except to compensate it more abundantly with heavenly joys even on this earth. To those of tender strength He giveth milk; when full-grown, thou deemest it no hardship that thou hast strong meat instead. Even so, God addeth these things over and above to those who desire them, first desiring Him more; if any desire them not, He giveth them an hundred-fold in the fulness of His own joys. What could any have, in this world, more than St. Paul, to be "alway rejoicing[7]?" What, in the whole world, were like to

[7] 2 Cor. vi. 10.

this, that, as the sufferings of Christ abounded in him, so his consolation also abounded through Christ? Sufferings, which Christ accounted as His own, sufferings which He suffered and bore in them and for them! This were in itself an intensity of joy. But then with them, over and above, there was an abundance of consolation, swelling like a tide, and mounting over and overwhelming the abundance of sufferings; and these consolations poured into the soul, and overflowing from the Hand of our Lord Christ Himself. As, then, the Manna, one in itself, suited every one's taste, so to all who "seek first the kingdom of God and His Righteousness," He giveth what He sees each to need. To those who in the sweat of their brow gain their bread, but seek Him first, He gives what they need for the body, and in soul, sweetness of contentment, and joy in Him, and calmness of hope, and unfailing trust, and inward consolations; and these mount ever, as what ye forego for Him, mounteth also; and to those who for His Name's sake and the Gospel's forsake houses, or brethren or sisters, or father or mother, or wife or children, or lands, "an hundred-fold, now in this same time, with persecutions[8]," making the persecutions themselves, through His own Presence with them, a portion of their reward.

Truly "Blessed are the dead who die in the Lord, for their works do follow them," winning for them

[8] S. Mark x. 30.

their Redeemer's Praise, by Whose grace they wrought them. And yet their fruits remain with us. Dynasties have passed away, human greatness decays; lands and manors change their owners; families cease to be: "all flesh is as grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth," and what abideth? "The word of our God shall abide for ever." Nation after nation of old time swept over this land; the Ark of God rose again, and "went upon the face of the waters." In this ancient city there are few traces of the former greatness of this world; its oldest civil monument, once the human defence of this ancient city, remains but as a boundary wall, or as a shed for horses. Its glory is, that it still is in part, what it was called of old, the city of Churches. The Churches reared to the honour of God, the true defence of cities and of people, remain the emblems of their immortality in His presence, to Whom, and by Whose grace, they built them. They who reared them, "sought first the kingdom of God, and His Righteousness," and their reward is with their God.

And now what are ye asked for, but to maintain, year by year, the daily worship of your God? Those who were here this morning did not seem to know enough, what sum was needed; else they would have given more bountifully. Here day by day, He is sought Who is never sought in vain; they seek Him not for themselves only, but for you who can-

not come; here, joined invisibly with all besides, who through the whole Church, assemble to pray to God, they beseech Him, in the Name of our Redeemer, for the coming of His kingdom, the bruising of Satan, the gathering of the heathen, the well-being of our people, the conversion of those in sin, the strengthening of those assaulted, the perseverance of the faithful. Here they seek first "the kingdom of God and His Righteousness," and gain, together with all who pray, the blessings of this life, and, through the Redeemer's merits, gifts of grace and hope of glory.

My brethren, we have, both as individuals and as a nation, had many warnings to "seek first the kingdom of God and His righteousness." It has been marvellous how for these many years, whenever we turned to God, He has turned to us. God forbid that we should boast that it is for any Righteousness of ours, (for we too have been a stiff-necked people,) yet we may hope, that since God awoke us from the dreary sleep of the last century, we have been, more than heretofore, seeking His kingdom and His Righteousness, and that these things have been added unto us, peace and rest[9],—outward helps, we may trust, towards inward peace and rest, the fruits of outward rest even in Apostolic times, when "the Churches throughout all Judæa and Galilee and Samaria, hav-

[9] This was said in reference to the civil rest which has been vouchsafed to us amid the troubles which have, for some years, been hanging over, or have fallen upon Continental states.

ing rest, were edified and walking in the fear of the Lord and in the Comfort of the Holy Ghost, were multiplied."

Surely, if ever there were times when every deed of faith had its instant reward, they are these. The windows of heaven are open, and God giveth the increase, so soon as devoted hearts are stirred to plant and water the seed of faith. These are times such as the Prophet speaks of[1], "I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn and wine and oil; and they shall hear Jezreel," *i. e.* the place which God shall sow, "and I will sow her unto Me in the earth." All things, all events, things adverse and things prosperous, have, in God's Hands, worked together, and men have looked up to Him Who is the Giver of all. This is the Lord's doing, and it is marvellous in our eyes. At home, abroad, if there are every where too many traces of the past winter, yet every where God has been putting fresh life into the Church; every where there has been growth; what were desolate wildernesses, if not yet gardens of the Lord, still show tokens of His Hands, yea, of His Spirit, giving life where there was death, removing what was decayed, reviving what seemed lifeless, freshening what was dry, giving fruit to what seemed barren. And what blessing would we more have? doth it not contain all for us, that God

[1] Hos. ii. 21—23.

hath looked down from heaven, beheld, and visited this our Vine?

Only, the favour of our God must stir us to fresh deeds of love, trusting in Him. Every where in this land there are elements of destruction, which, if united, might at once overthrow throne, and government, and order, and property, and bring all the untold miseries of lawless passion. They are withheld not by man's foresight, not by might, but by the Word of our God, who hath set them bounds that they cannot pass, neither turn again to cover the earth. God bids us, then, by past mercies, by present grace, by fears of coming ill, by hopes in His Goodness, earnestly, with our whole hearts, seek Him and His Righteousness, and all these things, all ye need for soul and body, peace, comfort, joy, the overflowing of His consolations, shall be added over and above, unto you. "Over and above;" for His Chief Gift to those who seek Him, is Himself; here in Grace, hereafter in Glory; here to the soul, veiled in Sacraments, hereafter with unveiled Face, to gaze on His Beauty and be filled with His love; here in secret thrillings of joy, that He hath given thee grace to choose Him for thy Portion, there Himself to be thy Portion, thy Possession, thy Treasure, the Fulness of thy Joy, enfolding thee, and filling thee, and transporting thee with Joy which the holiest thought of Apostles never reached unto in this life, (for heart of man hath not conceived it,) the joy of thine own Lord.

Seek we Him then now that He may be found; seek we Him Who with Bleeding Hands has sought and found us; seek we Him in self-denying deeds of charity, in His House and honouring Him in it, in His Sacraments, in the daily duties of our calling, in all devoted service to which He calls any of us; and He Who was found of us when we sought Him not, how much more will He be with you when ye seek Him, here, in peace which passeth all understanding, and if His reward in this life, the hundredfold, pass all understanding, what must that be which is not an hundredfold only but Infinite, Boundless Beauty, Boundless Majesty, Boundless Wisdom, Boundless Glory, Boundless Love, yea God Himself Who is Love, wherein to rest, which to love for evermore. For if thou art God's, God is thine own,—thine own, more than if there were none besides; for He hath so said, "I am my Beloved's, and my Beloved is mine."

NOTE.

The ground of the belief that Elijah shall again come in person before the second Coming of our Lord, was our Lord's own words, in the same place in which He spake of John, as being in some sense Elias, as coming in His Spirit and His power. When our Lord says, "Elias has already come," He says also, "Elias shall first come, and *shall* restore all things." But when He so spake, John was beheaded. Hence Justin Martyr speaks positively: "Our Lord hath in His teaching delivered this very thing, saying that Elias shall come; and *we* [Christians as opposed to Jews] know that this shall be, when our Lord Jesus Christ is about to come in glory from heaven." Dial.

c. Tryph. § 49. Tertullian de Anima c. 35. de Res. Carn. c. 22. S. Jerome ad loc. S. Greg. Nyss. Testim. adv. Jud. t. ii. p. 120. Auct. de Prom. et Præd. Dei, c. 15. Theodoret and S. Cyril Alex. on Malachi. Andreas Cæsar. on the Rev. S. Greg. Mor. xiv. 23. xx. 34. Hom. 7. in Ev. § 1. speak positively. St. Augustine on St. John, Hom. iv. § 5. looks upon this, as an explanation how St. John said that he was not Elias, our Lord that he was. "Wherefore then doth he say, 'I am not Elias,' and the Lord, 'He is Elias?' Because the Lord Jesus Christ was pleased in him to prefigure His future coming, and to speak with this meaning, that John was in the spirit of Elias: and what John was to the first Advent, that will Elias be to the Second Advent. As there are two Advents of the Judge, so there are two heralds: the Judge indeed, one and the same, but the heralds two, not two judges. For it behoved the Judge, in the first instance, to come to undergo judgment. He sent before Him His first herald: He called him Elias, because at the Second Advent Elias will be what John was at the first."

And in the de Civ. Div. xx. 29: "It is exceedingly well-known (celeberrimum) in the discourses and hearts of the faithful that through this Elias, the great and wondrous Prophet, the law being explained to them, the Jews will believe in the true Christ, *i. e.* our Christ. For with good reason is his coming hoped before the Coming of the Saviour as Judge, who now too is, with good reason, believed to be alive."

And S. Chrysostom on St. Matt. Hom. lvii. 1. says: "When He saith, 'Elias indeed cometh, and will restore all things,' He means Elias himself, and the conversion of the Jews which is then to take place; but when He saith, 'Which was for to come,' He calls John Elias, with regard to the manner of his ministration. . . . . For as the other shall be forerunner of the Second Advent, so was this of the First."

THE END.

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THE CHURCH

THE CONVERTER OF THE HEATHEN.

TWO SERMONS

PREACHED

IN BEHALF OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

AT ST. MARY'S CHURCH,

MELCOMBE REGIS,

SEPTEMBER 9, 1838.

BY THE

REV. E. B. PUSEY, D.D.

REGIUS PROFESSOR OF HEBREW, CANON OF CHRIST CHURCH,
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TO THE

RIGHT REVEREND FATHER IN GOD

EDWARD, LORD BISHOP OF SALISBURY,

THE FOLLOWING SERMONS

PREACHED IN HIS LORDSHIP'S DIOCESE

ARE INSCRIBED,

IN TOKEN OF RESPECT FOR HIS SACRED OFFICE,

AND

IN MEMORY OF THE MANY YEARS

PASSED

IN THE TRAINING OF THE SAME SCHOOL AND UNIVERSITY,

AND IN THE ENJOYMENT

OF THE THEOLOGICAL TEACHING

OF THE SAME REVEREND EPISCOPAL INSTRUCTOR.

Psalm lxxxvii. 3—5.

Glorious things are spoken of thee, O City of God. I will make mention of Rahab and Babylon with[a] *them that know Me: behold Philistia and Tyre with Ethiopia; this* man *was born there. And of Zion it shall be said, This and that man was born in her, and the Highest Himself shall establish her.*

Few probably, in these days, but are familiar with many, at least, of the glorious announcements of the Gospel in the Old Testament. We hear or read them currently repeated, whenever the attempt is made to call forth fresh interest in any of the various endeavours to convert the heathen; few breasts but have at some time glowed with them; and in that glow of spirit, it is natural that people should not weigh very accurately the words which they hear or repeat; they take them by a sort of tradition, as they have been wont to hear them applied; they see that they relate to the extension of the Redeemer's kingdom; they know or think that Missionaries, and the circulation of the word of God, are means to this end; and the Word of God is to them His written word, as they have it printed in their Bibles, and Missionaries they know to be "persons sent out;" and so it never occurs to them, but that persons sent out any how, or the Bible any

[a] *i. e.* amongst, as being amongst them, them that know Me.

how dispersed, are *the* means of which Scripture speaks; and so habituated are they to associate these means with the Prophetic promises, that they would not think of examining or doubting about it. The received notions are assumed as certain truths.

This is very natural; for persons almost always understand Holy Scripture according to notions previously received, and were intended so to do, provided they be derived from the right source. It is very natural, but it may be very pernicious; for men may thus be claiming to themselves the promises of God in behalf of a system, to which God has promised no blessing: nay, they may, by this random employment of God's word, be encouraging themselves in a system contrary to that, which that word really prescribes. This is of much moment; for faithfulness to God requires, not only that we should do what we know to be His will, but that we should be at cost and pains to know it. "The servant who knew not His Lord's will," was also "beaten." It is also irreverence to God's word to take it in this careless way, contenting ourselves with just a portion of what lies upon the surface, and just that portion which suits our own views and encourages us in our own ways. The least result which we can expect from such a course, is to be left to our ways, and to eat of the fruit of our own devices; that "building hay, straw, stubble," though upon the right "foundation," our "work shall be burned," and we ourselves "suffer loss." Well will it be, if

we be not found marring His work, and, "gathering not with Him," be found to be "scattering."

I would then, by God's assistance, trace (now and this afternoon, in what degree the occasion permits) the plan of promoting the extension of our Lord's kingdom furnished by Holy Scripture, and acted upon by the Church in old times and by our own. For the Society, in behalf of which I have to appeal to your Christian bountifulness, and which (with the Christian Knowledge Society, whose missions it now incorporates) was for 100 years the only Missionary Society in this nation, has been of late less supported than others, for its *very* excellence, that it is not, like those recently set up, popular in its constitution, does not give persons control over it, simply because they contribute to its funds, but remains under the direction of those, who are set over us in the Lord; the Bishops of the Church, and those called in by them to their aid; as the Apostles, whose successors they were ever known to be, called in the seven Deacons.

First then, the way whereby our Lord's kingdom is to be enlarged, plainly is by Missionaries, not, as has been extensively tried of late, by the simple circulation of the word of God. It were indeed almost incredible to us, (but that we live in times when people are daily and systematically acting upon the supposition,) that any could have maintained, that the mere circulation of the printed Bible would convert the heathen; that it was but necessary to

persuade men to accept the Bible, and that the reading it, without any previous knowledge of its contents, or any one to explain it, that the written word without a preacher, would turn men from Satan to God. So contrary is it to the way adopted by Almighty God! "Precious," we know, "in the sight of the Lord is the death of His saints[b]; "precious (and glorious) is their blood in His sight[c]." Yet sheweth He His value of it, not by sparing it, but by honouring it, when "poured out like water;" not by hindering the sacrifice, as neither did He that of His Son, but by accepting it in that all-sufficient Sacrifice, as a sacrifice well-pleasing to Himself. He shewed His love to His saints, by making them thus far like His Son, that "for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter[d]," that they "died daily[e]," that the office of an "Apostle" was to be "set forth as a spectacle unto the world, and to angels, and to men, as those appointed unto death[f]," (lying continually under sentence of death,) as "always being delivered over to death for Jesus' sake, that the life also of Jesus might be made manifest in their mortal bodies[g];" that living the life of their Lord, in that they were ever "ready to be offered," their own Lord might be their life, that He by His Spirit might already give life to their bodies, which were for His sake as dead, as He shall be the life of all

[b] Psalm cxvi. 15. [c] Ps. lxxii. 14. [d] Ps. xliv. 22; Rom. viii. 26. [e] 1 Cor. xv. 31. [f] 1 Cor. iv. 9. [g] 2 Cor, iv. 11.

His Saints in glory ; yea, that His life might thereby be made manifest in the world, in that His Divine Life alone could give life to those whom men had thus sentenced to death. So should the fulness and superabundance of His life be shewn, in that, in all quarters of the world, He upheld these, in themselves earthen, but in His sight chosen and precious, vessels. And yet after all, they, for the most part, drank of His cup and were baptized with His Baptism of blood, and then His power was manifested in their deaths as before in their lives, and, like Samson, they whom at their deaths they slew to their former earthly selves, and won to live in Christ, were more than those whom they won in their life.

Yet this profusion of suffering and blood, with which God allowed His infant Church to be planted and watered, must seem a needless expenditure of the lives of His Saints, on the theory which maintains that the written word alone is sufficient to convert mankind. But no ! a different history for His Church was traced by the finger of God at Calvary. As is the Head, such must the members be. It is not by the easy unsacrificing multiplication of copies of the written word, but by self-sacrificing labour ; it is not by the written word only, but through the Word of God, living in and quickening His chosen temples, sanctifying them, and testifying His own presence by the holy awe of the habitation wherein He dwells, that so great a work

must be accomplished. No promise has He ever made to His written word alone, but the contrary. "Faith," saith St. Paul[i], "cometh by hearing, and hearing by the word of God." But it is the word of God *preached* by them whom He had sent; for he says a few verses before[k], "How shall they believe in Him, of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And as there is no promise, but the contrary, so neither is there any instance of success. Churches were established well-nigh throughout the world from this then benighted isle to India, before it had pleased God, that the whole of the New Testament should be written; "many barbarous nations" were afterwards converted to the true faith, (we are told by an ancient Bishop[l])who had never seen the Holy Scriptures, "who believe in Christ, having salvation written in their hearts 'without ink and pen' by the Spirit, and guarding diligently the ancient faith delivered unto them. This faith they who have believed without letters, are, as to our language, barbarians, but as to doctrine and manner of life and conversation, are, for their faith, most wise and well-pleasing to God, walking in all righteousness and purity and wisdom. These, if any were in their language to tell them what heretics have thereto added, would shut their ears and flee, not enduring even to hear the blasphemous speech." Of these

[i] Rom. x. 17. [k] Ib. 14, 15. [l] S. Irenæus.

barbarians were we, and although as many of us as are living according to the rules of the Bible, have reason to thank God for this His additional gift, yet we have reason to thank God also, that our wiser, because more simple-minded, though barbarian forefathers were, without the written word, by the zeal of those who "forsook all and followed" Christ, converted unto God. On the other hand, it were difficult to find even an individual, who had been converted from Heathenism solely by the written word. The Bereans but examined the Scriptures, in which they already believed, to see whether the new revelation brought to them by St. Paul, agreed with "the promise made to their fathers," and that, in conjunction with, and in consequence of, St. Paul's preaching. To the Ethiopian Eunuch who was diligently studying the sacred volume, Philip was sent. There is not a syllable of Scripture, whether of the Old or New Testament, which was not written for persons already orally instructed, and actually provided with living teachers. On what ground then should we be emboldened to assume that it is itself to be the teacher? or how dare we employ it to an end for which God has given us no proof that He designed it? how dare we risk its profanation, by exposing it to Heathen, from whom Satan has not yet been cast out? how should we not rather expect that the Evil spirit will delight to scoff at and blaspheme what we have watched over with so little jealousy? And this has been so. Those who

have presumed, upon a theory of a few years' standing, in this unauthorized way, to commit the Bible to the Heathen, have, besides wasting vast sums entrusted to them, (which were comparatively a trifle,) brought upon the Holy Book much profanation, such as befals the most worthless of human books, of which in this place one had rather not speak.

But this is not the only novel or faulty plan pursued in this day. That theory is also defective, which regards the qualities of the *individual* Missionary, his zeal, his fervent devotion to his Redeemer, his love for the souls of men, his readiness to spend and be spent in the high employment in which he is engaged, and whatever besides of Christian gifts and graces may be bestowed upon him, as all that are necessary. Doubtless one in whom these high qualities are found, will be a blessing during his individual life. But nothing which depends upon individuals has that permanency, which can supply the needs of successive generations. These, like David, "serve God in their own generations," and then "fall asleep;" and then "who can tell what shall be after[n]" them? No! For the wants of mankind, an institution is needed, unvarying in its main character, independent of man, and not subject to his caprice or changing will, supported by God, abiding in God, and having His permanency imparted to it. Such an institution He has given us in His Church, against which "the gates

[n] Eccl. vi. 12.

of hell shall not prevail." The Church is, in prophecy as in history and fact, *the* preacher of the Gospel and the converter of the heathen; and individuals, not in themselves, but as her members and organs, as her feet and hands and tongue, bearing the message with which she is entrusted. By themselves they were useless, as hands, feet, or tongue, which, excellent as they may have been, become, so soon as they are severed from the body, powerless, lifeless, worthless.

Societies, in themselves, would change, and have changed essentially. The Church has a principle of perpetuity imparted to it through *His* promise, Who is her Head and Lord. Her succession of Bishops mounts up, by a golden chain, link by link, to the Apostles, with whom and with their successors Christ promised to be "alway even to the end of the world" and to His second Coming; and through them, "as joints and bands, the whole body, having nourishment ministered, and knit together, increaseth with the increase of God [o]." And therefore has this Society the more claim upon all the members of the Church, and the greater hope of permanency, in that it is the most closely bound up with this ordinance of Christ. Others have more or less of hopefulness, as they approach more or less to it: and hence it will appear, how faulty is that modern principle, and how little promise of blessing it has, which would maintain, that the Gospel is to be pro-

[o] Col. ii. 19.

pagated by the efforts of individual Missionaries; and that any who may unite together to furnish the means of supporting them, are entitled, be they who they may, clergy or laymen, churchmen or sectarians, or both kinds mixed together, to direct those thus sent. The desultory way in which Missionaries are sent out, not responsible, or, in the best cases, scarcely responsible, to Bishops, under no control except of such as have no right to any control over them, departs as widely from the Apostolic and Scriptural plan of converting the heathen, as that of circulating the Scriptures only; and is likely in the end to produce mischievous effects, as the other to fail of any. And yet, through some strange laxity in the present day, the largest funds have been devoted to these institutions, often by churchmen to societies which have severed themselves from the Church, while they have neglected that most closely blended with it.

The Missionary Society set forth in the Prophets, by our Lord and by His Apostles, is the Church. So, whereas our natural state, after Adam's fall, was alienation from God, and disunion among ourselves, would He restore "Glory to God in the highest and on earth peace, good-will towards men," by binding us up in one holy fellowship, and making the continuance of His blessings dependent upon that unity, which He imparted and preserves.

To adduce the whole proof for this, would be to go through the whole Old Testament; for the Old

Testament, in direct prophecy or type, is one large prophecy of the Redeemer and His kingdom or Church. No sooner had disunion multiplied with the multiplying of man, but, in the second generation from Adam, He formed union through a Church, and "men began to call upon the name of the Lord[p]," *i. e.* they began to unite in worshipping the Lord, and, amid the growing corruption, religion was no longer entrusted to the insulated care of single families, but concentrated in a Church. When, after the flood, one righteous man was called out of the fast-corrupting world, unity was preserved, in that one only was called, but in that one a Church was founded. For this was the reason assigned by God Himself, "all the nations of the world shall be blessed in him, *for* I know him, that he will command his children and his household after him, and they shall keep the way of the Lord[q]." "God called Abraham *alone*, and blessed, and increased him[r]," and formed the Jewish Church out of him, that, however largely it might spread, it might be bound in one by its origin of one. He gave it also outward marks and signs between Him and it, which, by severing it from others, might keep it one in itself. The temporal people had their union through a temporal birth of one, and outward signs; the Christian Church has its unity by a spiritual birth and inward graces, through the power deposited in her to give spiritual birth, so that, through one

[p] Gen. iv. 26. [q] Gen. xviii. 18, 19. [r] Is. li. 2.

mother, we are all born of one Father, God, and amongst ourselves are brethren, by being members of One, our ever-blessed Lord.

This unity of the Christian Church and her office of gathering all nations unto the Lord, are set forth, in many ways, in prophecy. Thus, in our Psalm, (which I have the rather chosen to explain, because the Psalms are so large a portion of our daily devotions, yet this Psalm is rather obscure,) Zion is set forth as the special object of God's love, as having (in language which anticipates the Gospel) been "founded" by Him[s] "on the holy mountains," the "city of God," whereof "glorious things are spoken." And what are these? That she should be the spiritual birthplace of all nations. It is not merely said, as in other places, that they should "come to her," should "flow into her," but that they should be "born in her." "Of Zion it shall be said, 'This and that man (*i.e.* all, one by one) was born in her;'" and whence? All the nations of the earth, Rahab or Egypt, Babylon, Tyre, Ethiopia, Philistia, the most learned, the most powerful, the wealthiest, the furthest, and her nearest oldest and bitterest enemy Philistia, all, being already born after the flesh, as Egyptians, Babylonians, Ethiopians, Tyrians, Philistines, should be "born in her," and by being "born there," should become children of God, citizens of the heavenly Jerusalem, written

[s] "His foundation is" Bib. Vers., *i.e.* the place whereon He (the Lord, v. 2,) hath founded her, is on the holy mountains.

by God in the roll of His book. "The Lord shall count, when He writeth up the people, that this man was born there;" He should account them as His being re-born in His Church.

In like manner, with regard to every prophecy, whereat men's hearts beat, as an encouragement to Missionary labours. Throughout, it is the Lord and Saviour of the Church, or the Church itself, filled with His Spirit, and restored and enlarged and widening herself by His favour, and gathering His people into herself, His fold. It is the Church, which is bid, in words which we have doubtless often heard exultingly repeated, "enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left[t]." For the Church is "the barren which did not bear[u]," the Church which had been long outcast, and "desolate," but which, now being knit together in one, of us with the Jews, should have many more children than in her former married state. The children or converts are the children of the Church; her "husband," Scripture says, "is her Maker, the Lord of Hosts," whch is scarcely varied in expression in the ancient saying, "God is our Father and the Church our mother," whence follows that other awful truth, "Whoso hath not the Church for his mother, has not God for his Father." And so with regard to

[t] Isaiah liv. 2, 3. [u] Ver. 1.

all the other glad sayings, with which the heart must needs thrill whenever they are repeated, they are addressed to our mother the Church, in whom we were born to God, who has brought down the stream of life to us, without whom we had never been in Christ at all, in whom "purified and presented by Christ unto Himself as a glorious Church without spot or wrinkle," we hope to have our lot in the last day. Thus it is the Church to whom it is said, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; thy sons shall come from far, and thy daughters shall be nursed by thy side[x];" the Church, who is bid, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city;" the Church, Zion herself, who is to be the "bearer of good tidings, who is to say unto the cities of Judah, behold your God;" it is the Church, in the persons of the Apostles, to whom it is said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation." It was first the Apostles bearing Christ's message to the Ancient Church, then also it is the Church carrying on the message which she had received. The prevailing sense in our own Church on these pasages may be gathered from the headings allowed to be affixed to these chapters, such as, "The glory of the Church on the abundant access of the Gen-

[x] Isaiah lx. 1, 4.

tiles[y]." "God comforteth the Church with His promises[z]." "The ample restoration of the Church[a]." "The Gentiles shall have an holy Church[b]." "The prophet, for the comfort of the Gentiles, promiseth the amplitude of their Church[c]."

Throughout prophecy, there are two subjects spoken of, the Lord of the Church, and the Church; the Temple, and He who filleth the Temple; the Bride and her King and Husband; the City of God and its King; the one fold and its Shepherd; and individuals have their interest in Him, as sheep in that fold, as citizens of that heavenly city, as children of that kingdom, as living stones built up in that "spiritual temple, for an habitation of God through the Spirit." It is by the ministry of that bride, that "the Virgins, her fellows," or the daughter-Churches, "are brought into the King's Palace." "The mountain of the house of the Lord is established on the top of the mountains," and so "all nations shall flow into it[d]." God "raiseth up the Tabernacle of David that is fallen down, and buildeth it as in the days of old, that they may possess —all the heathen which are called by My Name, saith the Lord that doeth this[e]." It is "from under the threshold of the House" of the Lord, that the "waters" in Ezekiel's vision "issue," which swell gradually, first reaching "to the ancles," then "to the knees," "to the loins," at last, "waters to swim

[y] Isaiah lx. [z] Isaiah xliv. [a] Isaiah xlix. [b] Isaiah lxvi. [c] Isaiah liv. [d] Isaiah ii. 2. [e] Amos ix. 11, 12.

in, a river which could not be passed over;"—that healing river, which, "whithersoever it should come, everything should live[f]." It is the "people of the God of Abraham, unto whom the princes of the people should be gathered[g]." The bounds of God's people are so to be extended as to include all nations; "He shall have dominion from sea to sea, and from the river unto the ends of the earth[h]." It is by the expansion of the bounds of the existing kingdom, that all other nations were to be admitted to its blessings; they were to be not independent but received within it. It is to Him, before the place of His Presence in His Church, that all nations and people were to come. "All the families of the nations shall worship *before* Him[i];" "all nations whom Thou hast made shall *come* and worship before Thee, O Lord[k];" wherein, and the like, not simply the worship of God, but the worship *before* Him in His Church, the being gathered *unto* that Church, is plainly declared in the language of His ancient ritual, whereby His people, three times a year, were bound to present themselves before the Lord in His temple. God's kingdom in His Church is "the stone [l] cut out of the mountain without hands," which was enlarged until it "became a great mountain, and filled the whole earth,—a kingdom which shall never be destroyed, but shall break in

[f] Ezekiel xlvii. 1—12. [g] Psalm xlvii. 10.
[h] Ps. lxxii. 8; comp. Zech. x. 10. [i] Psalm xxii. 28. [k] Psalm lxxxvi. 9.
[l] Daniel ii.

pieces and consume all the kingdoms ; and it shall stand for ever."

The Church, and that along the whole course of time from its foundation until it shall be glorified in Him, is the centre of His enlarged and continually expanding mercies. His mercies to her are the means of the coming in of the heathen. When "His servants take pleasure in her stones," or grieve for her low estate, then, says the Psalmist [m], "is the set time for the Lord to have mercy upon her ;" "so," he adds, "shall the heathen fear the Name of the Lord, and all the kings of the earth Thy glory;" and "When the Lord shall build up Zion, He shall appear in His glory." So then, our love for the Church calls down God's mercy, and God's mercy upon her is the shewing forth of His glory, and the manifestation of His glory brings in the heathen. It is, again, not religion, in our vague way of speaking, nor the knowledge or worship of God (after ways of our own), but the Church, as God's instrument for conveying these blessings, to whom kings and queens shall minister, as we see this day. Kings and queens should be attendants upon the Church, in whose blessings they themselves share, and wherein God has placed them in an eminent post, to provide for her welfare, and to seek their own and their people's in it. "Kings shall be," saith God, "thy nursing-fathers, and thy queens thy nursing-mothers ; they shall bow down to thee with their

[m] Psalm cii. 13—16.

faces toward the earth, and shall lick the dust of thy feet,"—not in any way of fleshly humiliation, or that the Church should be exalted to fleshly pride, since the Church is not of flesh and blood, but by the spirit of our God, but—the princes of this world shall reverence the Church, and shall find their glory and their joy in ministering to her necessities. And so in the closing book of Revelation, in the holy city which St. John saw, "the glory of God did lighten it, and the Lamb is the light thereof, and the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it,—and they shall bring the glory and honour of the nations into it[n]."

The same character of the Gospel is declared by our Blessed Lord, in most of His parables. The Church is the one mustard-seed which groweth up into a great tree, wherein the birds of the air lodge and are at rest. It is the one mass of leaven, gradually spreading through the meal, and converting it into one substance, conformable with itself. It is the one net, cast into the sea, inclosing within itself those who will be gathered and burst not through it, and landing the good on the blessed shore of everlasting life. The Apostles were fishers of men, in that they, and all the successors in their office, have this one commission, to gather people into this one net. The Church is the one vineyard; the one mariage-feast, into which all are brought;

[n] Rev. xxi. 23, 24, 26.

the one candle giving light to all that enter in[o]. Nay, the title of *kingdom* of God, *kingdom* of heaven, which our Lord every where gives to the Church, is in itself a parable, expressing the same truth, that it shall be *one* well-ordered Government, not broken down into many kingdoms, but absorbing all other kingdoms into herself, and enlarging herself so as to enfold them all, having God for its ruler, its Redeemer, and for its Head, and heaven for its end; and so, under its One Head, duly governed and ordered by His inferior ministers, and blessed with the union and harmony of heaven, and the peace and order of the blessed angels.

And when our Lord, in His Divine Prayer which is the model of all our prayer, teaches us to pray for the spreading of His Gospel, He does so in no other way than in those large and full words, "Thy kingdom come."

Such then is the system, pointed out by prophecy and by our Lord. How it has been realized in His Church, as seen in the New Testament, and in ancient history, and our own Church by means of this Society, I would, as far as the occasion permits, set before you this afternoon. Adherence to that system forms, as I said, a chief recommendation of this ancient Society; and I would gladly have set it forth to you now. Yet you will, I trust place full confidence in a Society, which your Sovereign, and the Archbishop of this province, the highest tem-

[o] Matt. v. 15.

poral and spiritual authorities in our Church, and your own Bishop, have this day commended to your Christian love ; and which your Bishop recommends also to your effectual and permanent[p] support. This Society comes to you recommended, not by my judgment, or by any number of private individuals ; it comes to you in the names of those in Church and State to whom you owe obedience ; it comes to you in the name of all the Bishops of this land, and of all whom God, for near a century and a half, has placed as its chief Pastors ; it comes to you in the name of near a century and a half of laborious usefulness.

But on this I would speak this afternoon ; what I would now urge upon you, and a most momentous subject it is, is this ; since the Church is the great instrument of God for conveying salvation to all mankind, what special responsibilities are those of this nation ! To this petty island, once a nation of savages, separated from the whole world, esteemed the extremity of the world, and scarce belonging to it, and held in foreign dominion, He has

[p] "In transmitting to you the Queen's Letter, I cannot confine myself to the formal expression of my hope, that you will endeavour to give full effect to Her Majesty's pious intentions by earnest exhortation from the pulpit; but I embrace this opportunity of requesting you to consider in what mode an effectual permanent increase may be made to the funds of the Society for the Propagation of the Gospel in Foreign Parts, so that it may be enabled to enlarge the sphere of its action in some degree in proportion to the increasing demands upon it. There is no doubt that this end would be far more effectually attained by the quiet and continuous agency of *parochial collections*, than by raising large sums at uncertain intervals in any other way." Bp. of Salisbury's Circular Letter.

given might and dominion and power and strength and glory, far beyond what once seemed the Empire of the World the heathen Rome whom we once served, far beyond any which were before us. He has "set our hand in the sea, and our right hand in the rivers [q]." The sun (it was said some time past) never sets upon our dominions. He has given us possessions in every quarter of the globe, in America, Africa, Asia, as well as Europe; and, as though this had been too little for us, He has in Australia discovered a new Continent, and given it into our hands. In Asia He has made us rulers over an empire of 100, 000, 000 of human beings. He has also increased our wealth like Tyre. He has made us "a merchant of the nations for many isles [r];" He has "replenished us and made us very glorious in the midst of the seas [s];" He has made our "merchants princes, and our traffickers the honourable of the earth [t];" He has made us "a mart of nations [u];" and even where He has not given us dominion, He has carried our name and our people, and filled the whole earth with our name. And to what end? That we, like Tyre, should exult in our wisdom, that "with our wisdom and our understanding we have gotten us riches [x]," and that "our heart should be lifted up because of our riches [y]," and that we should say, "we sit in the seat of God in the midst of the seas [z]?" Oh no! the end of our wealth and of our

[q] Ps. lxxxix. 25. [r] Ezekiel xxvii. 3. [s] Ver. 25.
[t] Isaiah xxiii. 8. [u] Ver. 3. [x] Ezekiel xxviii. 2—5.
[y] Ver. 2. [z] Isaiah xxiii. 18.

empire is pointed out by another prophet, who saith of Tyrus, "her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord." It seems not in vain, that to us, to whom He has given this power and influence, He has has given a pure Church; He has kept us a pure branch of the Church Catholic. And surely thereby He points out to us a high destiny, that wherever His good Providence has, (not for our righteousness, for we have therein often dealt very wickedly, but wherever He in His mercy has) prospered us, there we should plant branches of that Catholic Church, wherein He has grafted us, that as our "dominion is from sea to sea," so, "she should send out her boughs unto the sea, and her branches unto the river [a]."

My brethren, every privilege is an aweful gift; a blessing, if used; if neglected, a curse [b]. Tyre of old abused hers. "She was lifted up in heart," boasted herself of her "wisdom [c]," trusted in herself, her arts, her inventions, her merchandise, and her wealth [d], and, in deed, forgat the God of Heaven who gave her all these. And where is she? The waves (as the prophet foretold her when in her glory)

[a] Psalm lxxx. 11.

[b] "If ye will not hear, and if ye will not lay it to heart, to give glory unto My Name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." Mal. ii. 2.

[c] This is alluded to, as one of the peculiar sins of Tyre, Zech. ix. 2, as well as Ezekiel xxviii. 3—6. 12. 17. [d] Especially Ezekiel xxvii.

break over the place where she stood; He has "made her like the top of a rock [e];" the "crowning city [f]" is "a place to spread nets upon in the midst of the sea [g];" she, who before was "very glorious in the midst of the sea [h]," now is "broken in the midst of the sea [i]," and "never," is her threefold closing doom [k], "shall she be any more."

But prophecy speaks also of a Christian Tyre; and it is for this generation, probably, to choose for our land which of these two shall be her portion. All our wealth, our dominion, our glory, our new inventions, unless the first fruits thereof be consecrated to God, are but lifting us up to "cast us down," that we may fall more desperately. So has Satan done with many nations before us; he has spread before them riches and glory and might; the god of this world gave the world into their hands, until the time of retribution came, and then when God dashed them, like their tempter, to the earth, he mocked at their misery. Our being near the pinnacle of glory and wealth, is a fearful and alarming thought, not a subject of boasting and of pride.

What our future portion may be, God only knoweth. The past has been all mercy on His part, and, it must be sorrowfully said, as a nation, neglect on ours. A bright future, glorious as the days of heaven, seems open to us, in which we may, in every

[e] Ezekiel xxvi. 4. [f] Isaiah xxiii. [g] Ezekiel xxvi. 5, 14.
[h] Ezekiel xxvii. 25. [i] Ezekiel xxvii. 26. 27. 32. 34. xxviii. 8.
[k] It closes each of Ezekiel's prophecies against Tyre, Ezek. xxvi. 21; xxvii. 36; xxviii. 19.

land where God hath set the sole of our feet, plant Churches, where God shall be worshipped "in spirit and in truth," and their members be formed for everlasting glory, and their Churches send forth other branches, and ourselves be a chosen vessel to carry our Redeemer's Name before nations and kings. "Constraint is laid upon us, and woe is us," if we, as a nation, by our Churches and our deeds, "preach not the Gospel." And to this end, this Society is a chief instrument; for its sphere of action is commensurate with our Empire. But it is, I must repeat, a subduing and terrifying thought, to recal to mind what treasures are accumulated upon us; what influence, what wealth, and empire, as means of conveying the Gospel through the world, and the bright light of a pure Gospel to convey. Should we neglect our office, it seems as though, if we fell, it were an Apostle's fall; that we must be eminent servants of Christ, or—Anti-Christ. And we may take to ourselves the words of Him who shall be our Judge, "if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." But, then, if we be not zealous and repent, there follows that aweful saying, "I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you[m]."

But whatever be the portion of our land, (whom God in His mercy protect!) while we aid in her

[m] Matt. xi. 21, 22.

preservation, we may save ourselves, and obtain for ourselves everlasting rewards. We too, as individuals, have larger resources bestowed upon us, than those in our several situations in other nations; the wealth, which God has given to the whole, He has diffused, though not equally, yet generally among us. And this He has entrusted us with, not that we may consume it upon our pleasures, following every device of our own hearts, and gathering around us every thing which our eye desires, not for costly meats, or drinks, or equipages, or outward adornings of gold and silver, or luxuries; still less for dissipation; nor, again, to "lay it up where moth and rust corrupt, and where thieves break through and steal;" but He gave it us, that "sowing bountifully [n]" we might "reap bountifully" a harvest of eternal joy; He gave it us, that "with our sacrifices God might be well-pleased [o];" He *gave* it us, that we might "*lend* it to Him [p];" He gave it to us, that being "skilled in giving, glad to distribute," we might "treasure up for ourselves a good foundation against the time to come, and attain eternal life.[q]" He gave it us that, "being merciful [r]," we might in that great and terrible day "obtain mercy;" that "giving of those things which we have," "all" might become "clean unto us [s]," and our past sins be blotted out by *His* mercy,

[n] 2 Cor. ix. See the Sentences at the beginning of the Offertory in the Communion Service. [o] Heb. xiii. [p] Prov. xix.
[q] 1 Tim. vi. [r] Matt. v. 7. [s] Luke xi. 41.

Who accounts what we "do to the least of His brethren as done to Him." Whoso accounteth nothing of heavenly treasure, let him "sow sparingly;" whoso longs not to hear "Well done, good and faithful servant," let him not "put out his money to usury[t]" by lending to His Lord and Judge through giving to the poor; whoso needeth not a merciful judgment, let him abstain from "shewing mercy[u];" whoso has no past sins, which grieve his inmost soul, let him not "break off his sins by righteousness, and his iniquities by shewing mercy to the poor[x];" but whoso looketh for pardon, glory, honour, immortality, let him, while he strives after a more inward holiness, give now and henceforth, more bountifully, with self-denial and humility, and God hath said, "it shall be paid him again," paid him in "the joy of his Lord," paid him in everlasting peace; and "in the" great "day of trouble the Lord shall deliver him[y]."

Ye are called upon to assist in the salvation of men's souls; ye are called upon in their behalf for whom with you Christ died. All, and more than all that you can give is fearfully needed, needed by those who with you have been made members of Christ, or who have been subjected to this Christian empire, that by you they might be gathered into the one fold; and what you give, you give unto your Lord and Judge, Who hath told you this day[z],

[t] Matt. xxv. 27. [u] James ii. 13. [x] Dan. iv. 27. [y] Psalm xli. 1.
[z] Matt. x. 42. Second Lesson for the Morning.

" whoso shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily *I* say unto you, he shall in no wise lose his reward." To Him you give it, from Him again to receive it.

" Now to Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end [a]." Amen.

O merciful God [b], who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live ; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of Thy word ; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth, with Thee and the Holy Spirit, one God, world without end. *Amen.*

[a] Eph. iii. 20, 21.

[b] Third Collect for Good Friday, used by the Society at their Meetings.

EPH. iv. 12—14.

And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

I ENDEAVOURED this morning in some degree to shew how the Church was set forth, both in the prophecies of the Old Testament and by our Blessed Lord Himself, as *the* instrument for the conversion of the world. I would now proceed to shew, (though it must be, in comparison, yet more briefly,) how those principles were realized. The main principle which I pointed out was this; "that it was not by the desultory efforts of individuals or self-constituted bodies, but by the Church as a whole, and by individuals, as subordinate to her and her instruments, that the world was to be converted;" and this would comprise these three points, the unity of the Church, the subordination of individuals, the agency of the Church as a whole.

The unity of the Church was exhibited in the actual Church, in that, as it had One Head, even Christ, so (though with no eminence of authority, still) both Jews and Gentiles were called into this

one Church by one, St. Peter; and to this one "Church, such as should be saved, were added;" which is the same as is elsewhere expressed, "added to the Lord[a]." As, again, on the other hand, "the Churches" are related, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, to have been multiplied." Thus, in the one case, individuals are added to the one body; in the other, the body is enlarged by the accession of individuals to it; in both, the body, and not individuals, is prominently spoken of, which is just what modern principles reverse. Again, those thus added to the Church, professed not only faith in One Lord, Jesus, as individuals, but, having been baptized into one Body, they adhered stedfastly, we are told, not to the doctrine only of the Apostles, but "to the fellowship" into which they had been brought. This same subordination of individuals to the Church is seen therein also, that in so many ways Holy Scripture speaks of the Church, where people now-a-days would speak of individuals. On the death of Ananias "fear fell upon the Church;" a "persecution was raised against the Church[b]," Paul and Barnabas were "brought on their way," not by pious individuals, but "by the Church[c]." Again, the object of teaching is, that "the Church may receive edifying[d]." The Church is the instrument of the Glory of God; "through the Church" is "His wisdom

[a] Acts v. 14. xi. 24.
[b] Acts viii. 1.
[c] Acts xv. 3.
[d] 1 Cor. xiv. 5.

made known to principalities and powers in heavenly places [e]." Not to multiply more of this sort, the Church is the object of Christ's love, and individuals *in* the Church; for the Church Christ died; "as Christ loved the Church," says St. Paul [f], "and gave Himself for it;" this Church He "sanctifies and cleanses, that He might present it to Himself a glorious Church [g]," and us only as in it; "the Church is His body [h], the fulness of Him, that filleth all in all."

There remain, however, two points to be observed in the Scriptural history of the planting of the Church, bearing still more directly upon our subject. 1. The great observance of order in sending forth those who were to preach the Gospel: and 2. The great and instant care in preserving a regular ministerial system in the Church thus formed. From the first, the Apostles, even after they had received their commission from our Lord, were enjoined by Him to tarry at Jerusalem, until they should "receive power from on high," and a visible mission in the sight of the whole Church. St. Paul, though expressly called by our Lord from heaven, as "a chosen vessel to bear His Name before the Gentiles, and kings [i]," still went not forth to his mission, until they, whom the Holy Ghost appointed, had "separated him and Barnabas for the work whereunto the Lord had called them, and laid their hands on them, and sent them away;" and this was

[e] Eph. iii. 10. [f] Eph. v. 25. [g] Ver. 27. [h] Eph. i. 2, 3. [i] Acts ix. 25.

their first commission, for he and Barnabas, having been separated for the work, afterwards fulfilled their Apostolic office by their own Apostolic authority. Even St. Peter and St. John, chief among the Apostles, went not of themselves to those who had been baptized by Philip, but, "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they *sent* unto them Peter and John [k]." In like manner, when at Antioch "a great number believed and turned unto the Lord:" "then tidings thereof came unto the ears of the Church, which was at Jerusalem, and they sent forth Barnabas that he should go as far as Antioch;" so that not only was an Apostle (*i. e.* by the very force of the word, one whom Jesus Christ had already *sent*) sent anew on a definite mission, but the place of his mission was in the first instance limited. So, again, when a question was raised about circumcision, Paul and Barnabas went up to give an account of their missions to the Apostles and elders at Jerusalem [l]: and St. Paul, "after many years [m]," returning to Jerusalem, "went in unto James [n]," who was then its Bishop, to give an account to him, in presence of "the elders," of the "things which God had wrought among the Gentiles by his ministry." And with this corresponds an ancient and credible tradition, that when the Apostles finally dispersed, leaving St. James alone, as Bishop of Jerusalem, they

[k] Acts viii. 14.

[l] Acts xv. [m] Acts xxvi. [n] Acts xxii. 18, 19.

went not of their own accord, but divided the world among them by lot.

These were Apostles ; men to whom Jesus Christ Himself had given authority, and the whole world as their diocese and field of their labours ; "Go ye into all the world, and preach the Gospel unto every creature." And yet they exercised the liberty which Christ had given them, within certain strict bounds of order, that Christians afterwards might by their examples learn, how much God is a God "not of confusion, but of peace, in all the Churches of the saints.[o]" They, acting under the direct and immediate guidance of God, taught us in deed as well as in words that the Church, as being an image of heaven, should resemble the order which reigns among the blessed spirits, who, in the heavenly hierarchy, are "the ministers of God, and do His pleasure," each knowing and executing his own office and mission, not jarring with or impeding one another's. Apostles taught us by their own conduct that if we would claim to ourselves an Apostolic spirit, or look for an Apostolic blessing upon our labours, we must labour in an Apostolic order, not taking upon ourselves to do, as seems to us, severally, "right in our own eyes," but restricting ourselves, each to the office assigned by the Lord of the vineyard.

The second point I remarked, was the provision made for a full and settled regular ministry in the

[o] 1 Cor. xiv. 33.

Churches thus formed, and the stress laid upon it, at which many, in these days, if they attended to it at all, would be much surprised.

The Apostles, indeed, unless they stayed long in one place, did not appoint Presbyters at once, (for it was an Apostolic rule, "not to ordain novices," or new-baptized persons, as St. Paul enjoins,[p]) and in such case, they either left behind some Presbyters of their own company, (as St. Paul left Silas at Berea,) or commited their converts to the care and rule of persons, raised up among them by God with extraordinary powers, "set over them in the Lord[q]," "having the rule over them[r]," whom they were to obey, or they left them to the visits of others whose office it was to go round and water those who had been planted. But shortly, if possible, they revisited them, and then they "ordained them Presbyters in every Church with prayer and fasting," (the model of our ordinations to this day,) as St. Paul did in Iconium, Lystra, and Derbe[s]. And this is mentioned as just as essential a part of the Apostolic visit, as "confirming the souls of the disciples," or as exhortations from an Apostle to "continue in the faith;" for so was their continuance in the faith best secured. St. Paul tells the first Bishop of Crete St. Titus, that he left him there "to set in order, complete, and perfect the things which were wanting," and then he names as chief,

[p] 1 Tim. iii. 6. [q] 1 Thess. v. 12. [r] Heb. xiii. 7, 17, 24.
[s] Acts xiv. 23.

to "ordain Presbyters in every city [t]," and proceeds to instruct him at length what sort of persons to appoint.[u]

But besides these three Epistles to the Bishops, St. Timothy and St. Titus, St. Paul, in three other several Epistles [x], dwells on the well-ordered and manifold diversity of offices in the Christian ministry, as gifts of the Spirit, as the means of enlarging and perfecting the Church, and even as the most conspicuous proof of the presence of the Holy Ghost in the Church. Thus, in the passage read to you as the text, after St. Paul had insisted on the oneness, which pervades the whole Christian dispensation, "one body (the Church), one Spirit, one hope of our calling, one Lord, one faith, one Baptism, one God and Father of all," "but unto every one of us," he adds, "is given grace, according to the measure of the gift of Christ" (δωρεά). And of this gift he goes on to speak, as seen in the gifts (δόματα) of the Holy Ghost, the fruit of the Ascension of our incarnate Lord. "He gave gifts unto men." And what gifts? The gifts of the Holy Ghost in a well-ordered ministry. "He, yea, He, gave some apostles, some prophets, some evangelists, some pastors and teachers," *i. e.* under the Apostles, (whose successors are the Bishops,) there were "prophets," whose office was to go round to those places where the Apostles had preached, before the ministry was finally settled; "evangelists," to extend Christ's

[t] Tit. i. 5. [u] Ver. 6. sqq. [x] 1 Cor. xii. Eph. iv. Col. ii. 18.

kingdom among the Heathen; and "pastors and teachers," to cultivate and secure the ground thus taken into the vineyard. And these were placed in their several stations "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," *i. e.* that it might be built up stone by stone as one building, "until," he says, "we come all of us unto the unity of faith in and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," *i. e.* until all be built up into one faith and knowledge in its fulness, all become one perfect body, and so, by the perfecting of all in one, the fulness of Christ might at length attain its completion, all His members be gathered unto Him, without whom He graciously speaks of Himself as still lacking, and we with them have our full consummation in Him. And this ministry, he goes on to say, is essential to the growth of the Church, both in order to avoid heretical error, "that we be not tossed to and fro by every wind of doctrine—by the cunning deceitfulness of men," and to convey nourishment to the body from the head, these ministers being so many "joints and bands," connecting them with the Head, from Whom, through their ministration, each in their several places, the whole body being supplied, "should increase with the increase of God." So then this well-ordered ministry is essential, 1. To the growth of the body. 2. To its unity. 3. To its connection with its Head; and

(which follows) its internal well-being, the avoiding of error and the growth of our faith and knowledge, and the supply of graces from Him. 4. To the completion of His kingdom. Doubtless St. Paul had much to say of "the [y] love of God shed abroad in their hearts through the Holy Ghost which had been given them," of the "fruits of the Spirit," of their "abounding [z] in hope through the power of the Holy Ghost," but he prefers speaking of that harmonious order, which God had by His Spirit set in the Church, and which He had made the channel of spiritual blessings to the whole body. And whereas those who have separated from the Church look upon the Church as secondary, and individuals as the chief, St. Paul speaks of individuals only as in the Church; and whereas they speak of individual illumination alone, St. Paul speaks of the gifts of the Spirit descending to all through the ordinances of God.

St. Paul enforces the same doctrine on the Corinthian and Colossian Churches; to the Colossians as the means whereby the church receives increase, to the Corinthians, who were in a disordered state, as a reason why they should not interfere with each other's office: to the Corinthians,[a] moreover, when enumerating other spiritual gifts and powers, as "miracles, gifts of healing, and of tongues," he places before miraculous powers the ordinary offices of the Church; not "Apostles" only who had all

[y] Rom. v. 5. [z] Rom. xv. 13. [a] 1 Cor. xii. 28.

these powers, but, "secondarily, prophets, thirdly, teachers, *after that*, miracles." Then, also, he speaks of them, as not of man's wisdom, but God's gift; "*God* hath placed;" and a gift actually given to His whole Church, "God *hath* set in His Church."

In the Revelations, again, the seven Churches addressed are but specimens of the system generally ordained; they were probably not the only cities, even in that region, so circumstanced; but were rather selected as types of different conditions of the Church, the mystical number, seven, here as elsewhere, denoting completeness, that they were together images of the whole Church. Yet these Churches, though formed in cities, not all very far apart, each had their Angel, (the word would mean the same as Apostle, only that it expresses more distinctly, that he is a minister sent from God,) *i.e.* the Bishop or messenger and representative of Christ, even in the lifetime of St. John, who still exercised in this circle the Apostolic office, but had instituted these to take his place at his now approaching departure.

We have then gained these principles from Holy Scripture as to the extension of the Gospel. 1. That it is to take place by an expansion of the one Body, founded by Christ. 2. (Which is an obvious consequence,) That it should take place through the Church, as a whole, acting through the organs which God has given her. 3. That in these organs an order should reign; and that those who go forth

to convert the Heathen, should not only be ordained, but *sent,* (as the very term *missionary* implies,) by those who have authority in the Church, or by the Church collectively. 4. That there should be provision made, not only for planting Churches,but for maintaining them when planted, by means of Bishops, as successors of the Apostles, carrying on their commission, and appointing what is needful for the Church.

This order in propagating the gospel is observable in primitive times after the Apostles were withdrawn. At first, and indeed for a long time, (so widely had the Apostles preached,) the efforts of the Christian Church were chiefly employed in expanding itself from the several centres which the Apostles had fixed, gathering into her bosom such of the scattered sheep around her, as would be brought into the one fold. Each several Church was placed as "a city upon a hill," amid a surrounding country of heathenism ; each was "leaven" amid a mass as yet unleavened ; each was gradually carrying on its missionary office, by spreading itself "to the right and the left" from the post where it had been placed, and gradually absorbing and converting into itself and to its Lord the heathenism with which it was encompassed. The noiseless way in which she sprung up, figured by the building of the ancient temple, "wherein neither hammer nor axe nor any tool of iron was heard in the house while it was building," is sadly contrasted with our restless and noisy but

unsteady endeavours. Still from time to time God raised up many to carry His Son's Name into lands yet wholly benighted; and in these we may see how the primitive Christians understood and followed the Apostolic practice.

The detail would be too long for this time; but both the principles of the Church, and the fourfold division of the Ministry of the Church, in St. Paul, are remarkably illustrated by an account of the general practice, about the beginning of the second century, given incidentally by an ancient Bishop and historian [b]. Having named some who were best known in the *prophetic* office, he says, "And many more, besides these, in the same period, were well known, occupying the first rank of the succession from the Apostles; who, as being divine disciples of such men, every where built up the foundations before laid by the '*Apostles*,' enlarging the preaching of the Gospel, and sowing, over the breadth of the whole world, the saving seeds of the kingdom of heaven. For most of the then disciples, struck to the soul by the Divine Word with an intense love of the true Wisdom, first carried into effect the Divine command, distributing their substance to the poor; and then going on distant journeys, fulfilled the work of '*evangelists*,' out of zeal to preach Christ to such as had never heard of the word of faith, and to deliver to them the writing of the Divine Gospels. And these having laid the

[b] Eusebius iii. 37.

foundations only of the faith in places hitherto unknown, and having appointed others as '*pastors*,' and delivering to them the cultivation of those freshly brought in, themselves went on to other countries and nations, with the grace and cooperation of God. For through the Divine Spirit even then very many wonderful miracles were wrought through them, so that, at the very first hearing, whole tribes, man by man, with eagerness received into their very souls the holy doctrine of God the Creator of all." So, then, gifted with the Apostolic power of working miracles, they adhered stedfastly to the Apostolic order of the ministry.

In a word, it was the uniform practice of the Church, that when God stirred up the spirit of any to wish to preach the Gospel to the heathen, the Bishop of that country sent him forth, and then or subsequently ordained him Bishop of the place or country whither he went, that so he might not only convert individuals, but found a Church, imparting to the nation the full blessings and privileges of the Christian Church. And this the Bishops did, either by their own authority, which they inherited individually from the Apostles, or, more solemnly, and for the prevention of individual infirmity, the whole Bishops of the province met in council, and formed a new Episcopate. Thus, a little later than the time just spoken of, about the middle of the second century, Pantænus (afterwards a blessed Martyr) "shewed," says Eusebius, "so much zeal for the Di-

vine word, that"—he went out (in our modern phrase) as a Missionary to India ?—No ! but that "he *was appointed* as a preacher of the Gospel of Christ to the nations in the East, *being sent* as far as India" ; and says S. Jerome, "he was so skilled and learned both in Divine Scripture and in secular literature, that being asked for by an embassage from the country, he *was sent* even to India by Demetrius, Bishop of Alexandria." Again ; "Among the Indians was S. Frumentius, the Bishop, who was there first as a captive, then, ordained Bishop by Athanasius, preached the Gospel in that province." So of Armenia, one of the most important of Christian Churches, it is related, "The great Gregory, (he was called "the Enlightener,") the Bishop of the greater Armenia, was brought out of that fearful den, and arrived at the king, and the whole of Armenia was converted to the faith in Christ ;" "and the Persians likewise, (it is added,) under Simeon the Bishop." And so as to other Churches. Church history is full of accounts of holy men, who were sent forth as Bishops, and were Apostles of the nations to whom they were sent, and founded Churches, and converted great nations. But there is not one account of persons going out of their own will, or establishing a Church without Bishops, or without having received a commission so to do from those who had inherited the power to give it, the Bishops of the Church.

The maxim of the Apostolic age, "do nothing

without the Bishop," was then acted upon, and the conversion of great and powerful nations, civilized and barbarian, proud of their might or their civilization, who bowed their necks under the humble yoke of Christ, attests God's blessing; compared with which, all modern efforts have been as nothing. And in later times, after many efforts had been made (in vain, because insulated) to convert the Germans, God raised up a countryman of our own Winifred, (known by the name of Boniface, "the good doer," and since called the Apostle of the Germans,) who was sent forth as her Bishop. He lived to found there eight Bishoprics, received the crown of Martyrdom in carrying the Gospel to a remoter tribe, and is still recognized as the "father in Christ," of those, who since, in Germany, have lived and died in His faith and fear.

There is another branch of the subject, on which I cannot here enter into details, but which appears from an early period to have been the practice of the Church, and which had been especially an instrument of God in the establishment of Christianity among ourselves, the foundations which were every where formed, as seminaries for a future body of Clergy. Such was the origin of our Cathedrals; they were the early homes of the Gospel in our land, and the means of its continuance.

The later efforts of our Church for propagating the Gospel have been, till within these few years, through this Society, and the Society for promoting

Christian knowledge, whose missions it now embraces. Their history, both prosperous and adverse, much illustrates these principles. Both alike furnish encouragement to us, in that their success was owing to God's blessing upon zeal and love for souls, directed according to those principles, their failure was owing to hindrances from without, which have now happily been removed. The Society commenced amid circumstances the most unfavourable. It was incorporated by Royal Charter in 1701, at the petition of the then Archbishop of Canterbury, to provide (as is said in the Charter) for the "plantations, colonies, factories, many of which were *wholly* unprovided of a maintenance for Ministers, and the public worship of God; and, for lack thereof, wanted the administration of God's Word and Sacraments, and seemed to be abandoned to atheism and infidelity." Fearfully was this so. In large provinces all children were unbaptized, the Lord's day was set apart for lewd diversions, the dead were buried, as they had lived, without Christian service. Yet this permission to gather together what aid she might from the children of the Church was all which the State did for her. So far from the society being supported by the State, which some have made their excuse for neglecting to aid her, for 112 years she received no aid from it, but her plans were hindered by it. Our Bishops, from the first, saw the necessity of sending forth, after primitive practice, Bishops among the Clergy of our colonies. They

could not but feel the strange anomaly of a Church without the presence of her chief pastors, her members without the blessing of confirmation, her Clergy, not the children of the soil, educated within herself, but scantily supplied from a distant land, and left to their own discretion, without the advice, or control, or correction of the representative of the chief "Shepherd and Bishop of their souls." They remonstrated, but in vain. An inconceivable panic, the panic of worldly and ungodly men, had possession of this land. They feared to bestow Bishops upon the colonies, lest their "craft should be in jeopardy," and the dependence of the colonies on the mother-country endangered. They learnt, too late, that the Church which they feared, was the strongest band (as how should not one united Church be ?) between their colonies and themselves, and that, having impaired her strength, their own strength became weakness. Far different might the relations of that our great colony of the United States have been ; she might even now have been a source of strength, instead of being watched with misgiving and doubt, as one ever ready to take advantage of our difficulties, and enlarge her border at our expense, had our State then known their duties to her colonies or to the Church.

A power, to which the Church, for fear of worse evils, submitted, constrained her to plant the Church in the United States, in a way in which, since the Episcopate is an ordinance of God, it could not

flourish. Crippled however and maimed as it was, this Society, year by year, for 82 years, amid much discouragement, sowed the seed, which, now, after that the land, where she toiled, had been for half a century severed from us, is yielding an abundant harvest. It was indeed harrowed in by afflictions. "The plowers plowed upon her back, and made long furrows." In the unnatural contest between our colony and ourself, people speaking the same language, children against their parents, the hurricane could not but lie heavy upon our Church there. Her branches were cut off and her trunk hewed down, and she was held in detestation, for loving us and wishing that dreadful strife to cease. Her endowments were torn from her, and given to others; her holy vessels were taken by the spoiler and profaned; her chalices were employed for Belshazzar's feasts; her fonts were made into watering troughs; her altars were overthrown, and lay amid the rank grass. It seemed as though the wish of her enemies were accomplished, "let us cut them off, that the name of Israel may be no more in remembrance." Yet though our Empire fell, through neglecting the Church, the Church, although weakened by it and laid low by her adversaries, survived. She has arisen out of the dust, and has raised up other altars and other temples, and this temporary prostration or almost extinction, has been but like the "dying" of the "corn of wheat," which no longer "abideth alone, but, if it die, it bringeth

forth much fruit." Now she is seen to be a choice vine [c], for which God has "prepared room," and "caused it to take deep root," and it is "filling the land." She is "covering the hills" of the Alleghanies "with her shadow," and literally "sending out her boughs unto the sea and her branches unto the river," passing far beyond the bounds of the provinces, which were our immediate colonies. She is multiplying her Bishoprics continually; and, from these several centres, providing in a degree for that tide of emigration, which we continually pour out into her; forming Churches of God, where some years past was literally a wilderness, "making the wilderness to blossom as a rose." Gradually she is absorbing into herself the members of those less favoured communities, the separatists of our own land, until, by God's mercy, all His scattered sheep shall be gathered together, and "there shall be one fold and One Shepherd." Nor is she only a witness of the fulness of Divine truth, a light amidst its twilight, "neither day nor night," but a harbinger of that "evening time," when "it shall be light [d]." And again, she is now not spreading only in her own soil, but, as a Church, sending forth her Missionaries into heathen lands.

Such is the principle of life imparted by God to His Church; such the usury yielded by these works of piety and mercy, which, at most, bud only during the lives of their blessed authors, but bear

[c] Ps. lxxx. 8. [d] Zech. xiv. 7.

their full fruit long after they are at rest, with their God. Their *full* fruit they shall bear, long after we are at rest too ; their full fruit shall be seen, at the judgment-day, when they shall be seen who have thus been " gathered into the garners of the Lord."

Such then is the fruit, such the promise of the early efforts of our Society, where her hand has long since been cast aside ; encouraging to us, in that God has blessed what, amid many disadvantages, our Church essayed to do ; encouraging also, in that we are no longer impeded by the jealousies which then hindered her.

Every where she was thwarted ; and we owe her thankfulness that, amid all opposition, she persevered and handed down to us the principles upon which we should act, and an example to follow. From the first she applied herself to a three-fold end, the maintenance of Christain worship among our own people, the conversion of the negroes, who, as slaves, were sojourners among us, and of the heathen who stood in any relation to us. And these three objects are, obviously, best carried on together. For, what call have we to invite others into the fold, while we neglect those already brought in ? or how should our own Church prosper, if we neglect our own families, whereof the slaves were a portion ? It is interesting to see how our Church, as a Church, "considered the instruction and conversion of Negroes, as a principal branch of her care," and would have made them "free indeed," long be-

fore the unhealthy excitement, which has recently prevailed, since these subjects have fallen into the hands of individuals. In all, however, her operations were thwarted; among the North American Indians, by French Jesuits, more anxious to prevent their becoming members of our Church, and so attached to us, than that they should any how believe in Christ. The conversion of slaves was prevented, in many cases, by the ungodly jealousy of their masters, who, careless about their own souls, doubted whether the negroes had souls. Worst of all, our missions in the East Indies were systematically hindered by those, who practically governed it.

It were almost incredible, (but that it is too sadly known,) that our government should have feared that to acknowledge publicly that we had a God, should be construed into an attempt to force our faith upon the natives. While Mohammedans propagated their belief in the false prophet, we, boasting ourselves a reformed branch of Christ's Catholic Church, were ashamed of the true Redeemer. The crescent of the followers of Mohammed was seen aloft; the disciples of the Crucified feared to avow the Cross. Magnificent were the mosques and minarets of Mohammed; the worship of this wealthy and civilized people, drawing proverbial riches from India, was hid—would it had been by persecution in dens and caves of the earth—but no! it was buried by un-Christian cowardice and parsimony in riding-schools or messrooms, or, at best, in the civil

court, wherein Christian worship and litigation reigned alternately.

Even in 1694, a learned and pious Dean had pointed out our duties to India, when we had but factories upon its coasts, and the ill effects of our un-Christian neglect of our duties towards our own settlers and the neighbouring heathen. He formed the plan which has since been realized, of ultimately "settling Bishops and seminaries in those countries where ministers may be had and ordained on the spot." Yet not until about twenty-five years past, did our state venture out of its hiding-places, and timidly grant one bishopric amid a population of 100,000,000 spread over twenty degrees of latitude and ten of longitude. Meanwhile, our missions had had several Apostolic men; one singularly so, entitled, like those of old, the Apostle of India. His toil of half a century was blessed beyond most modern efforts. Yet bereft of that support from the system of the Church, which former Apostolic men had enjoyed, and of that Apostolic succession, with which Christ has promised to be present, only 17 years after his death, his missions were found in a state of decay; his converts, instead of enlarging, had shrunk. Dreadful as it is to name, instead of gaining the Heathen to Christ, our own people had been first neglected, virtually excommunicated, then they apostatized. Those who had borne the Name of Christ became Heathen.

This history, though miserable, is encouraging

as well as instructive. It exhibits our Church thwarted from without, yet every where and long labouring to fulfil her office of extending the Redeemer's kingdom. It exhibits also a portion of the fruits of those labours. In those ways she has still trod. She has planted Christian Churches in the Canadas, Nova Scotia, Newfoundland, Prince Edward's Island, New Brunswick, the West Indies, the Cape, Australia. Wherever God hath given the British name a footing, she has carried the name of His Christ. Those deficiencies also, which she formerly lamented, have been supplied. Bishoprics, through her remonstrances, have been founded, not indeed in proportion to the needs of our countrymen, but still as so many centres in most of the different places of her operations. Colleges built in connection with her, in the dioceses of Nova Scotia, Barbados, Calcutta and Madras, although disproportioned to her requirements, still furnish the basis of that other great requisite, a native Clergy. Especially that noble College of Calcutta, designed by her first Bishop, which those who with sorrowful rapidity have succeeded him, however varying in their habits of mind, have all praised as *the* great engine for the conversion of India, is the fruit of such a collection as that which is being now made by the Bishops under the authority of the Crown.

An organization, then, is provided every where, in kind though not in degree, such as has been, in every age, the instrument of God in extending the

kingdom of His Dear Son. This Society is the accredited organ of the whole Episcopacy of our branch of the Church Catholic. It has all along addressed itself peculiarly to those duties, which lie upon us as a nation, those relating to our own colonies and dependencies. It has ever gladly submitted itself to our Bishops abroad, and placed its missionaries at their disposal. It has in connection with it, in East and West and North, seminaries for the education of native missionaries. I would speak freely, though kindly, as to other institutions ; but I would say, that however little this Society may in many places be known, because it has preferred to do, rather than to speak of its doings, it is at present the institution in this country, eminently entitled to the support of those who would wish in a wise, orderly, self-denying, lasting way, to propagate the Gospel of their God and Saviour. One would, of course, rejoice, that Christ was made known to those who otherwise would not have heard of Him, even though "the truth as it is in Him," should be, at first, imperfectly set forth. We may be glad if in China, or some of the thousand isles of the Southern Ocean, the Roman Church, or any of the maimed communities of Christians in our own land, may have borne His Name. Little promise of durability as the efforts of those bodies, which have severed themselves from the Church, already appear to hold out, we should be glad that they had, even for a time, shone like a light in a dark place, and

should hope that the day-star may at length arise. Had they confined their efforts to such places, imperfect as we must deem their teaching, we might have "wished them God speed." But we may not, in a matter of practical duty, look upon one side only. Since these Societies have taken as their province, not only places where Christ is not preached, but those where our Church has been planted, we must (painful as it may be) bring home to ourselves that while they are Missionaries in the one place, in the other they are schismatics, *i. e.* dividers of the Church, which He willed to be one. And thus, of some Societies which, though not connected with our Church, have received large support from the irregular and self-chosen liberality of its members, it is to be feared that they will rather retard the progress of the Gospel, by distracting and diminishing the Church, than enlarge it by the converts to their own imperfect forms. Our first and Apostolic Indian Bishop had to complain that they were more anxious to gain proselytes than converts; that they fixed themselves among the Europeans rather than the natives, gaining rather to themselves and their sect than to Christ.

This want of unity is a most serious impediment to the extension of the Gospel. The first great hindrance in India, was the belief that we had no religion ; the second, that we have not one but many. "They should think better of Christianity," they uniformly say, "if there were not quite so many dif-

ferent kinds of it." And they say rightly. Our Lord left one Church, and made the unity of His Church the groundwork of its success. "I pray," said our Lord, as with Himself He presented His future Church throughout all ages unto His Father, "not for these alone [the first Apostles], but for them also, which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one [one thing, one body] in Us: that the world may believe that Thou hast sent Me." Holiness, Unity, Catholicity, are the attributes of His Church. Therefore is the belief in the Holy Catholic Church placed next to that of the Holy Ghost, since He, the Giver of life, present in the whole body, and proceeding from the Father and the Son, unites, and sanctifies, and knits in one its several members throughout the world. But where is Apostolic oneness, when men teach not the same doctrines, communicate not at the same Altar, receive not together that One Bread, which unites all into one body? Or what a lamentable spectacle for the heathen to see Christians at variance, saying, Lo, here is Christ, and Lo, there! or, which were more lamentable yet, agreeing to give up the truths, which He has bestowed upon the Church, as a secondary thing. Truth must lose either way; and though it will be often a painful effort, the only sound principle for a member of the Church, is to support those institutions which have the sanction of the collective Bishops of the Church,

leaving the responsibility to those whom God has set as Fathers over us, and whom we entitle our "Fathers in God," and abstaining from joining those in religious undertakings, who profess to be unable for conscience sake to join with us in the worship of our God.

I have said, that we have in connection with this Society an organization, such as God has hitherto elsewhere blessed with success; not a dead organization, but a band of soldiers and servants of Christ, each occupying his allotted post, in those harmonious relations of authority and willing obedience, of guidance and submission, such as were ever seen in the "willing armies[d]" of our God. It is needed only, that we should supply the treasure for this holy warfare, that our alms as well as our prayers should ascend up as a memorial before God, that so His blessing may descend upon them and us. The State contributions, which, for twenty years of this century, furnished a considerable proportion of what was done through this Society for our North American colonies, although insufficient, have been since 1833 diminished, and gradually withdrawn; and that, on the ground that land had been reserved for the clergy, (in lieu of tithes, which there were not,) and that that land should now become available for their support. That land had been granted, pledged, pledged in Canada to those who had been faithful to their Mother-land during the

[d] Ps. cx.

American war, who would have restored peace, if they might, and at last abandoned their new homes and their all, rather than abandon the band which bound them to this country. It was pledged to them; but modern views have changed all this; those lands are kept in abeyance or alienated; and the pastors of our countrymen abroad are now mainly dependent upon the love of the Church, since the State has cast them off.

The French, when they had possession of Lower Canada, amply provided for *their* Church, and we have secured them this property, and granted them more. Our State was for a time kindled with a holy jealousy, and then first bethought herself of making religious provision for her colonies. But liberalism has checked liberality, and the stream is dried. And yet, year by year, the inhabitants of our towns and vilages are systematically tempted to pour themselves in shoals upon the Canadas. They are invited to go by accounts of increased wages, by the fertility of the soil, by worldly prosperity. They are invited to go to relieve *our* burthens; but they are not reminded that they have souls to be saved, nor is any provision made for securing them within Christ's fold. Rather they are exported as oxen or sheep for the slaughter, where death is death eternal. They have been accustomed at home to find, every where, one set over them, who should care for their souls. If, in health, some may not have availed themselves of these blessings as they ought,

yet all doubtless in a measure felt them. They had them, at least, to fall back upon; and who has uniformly used and valued them as he ought? They knew of no other state of things; they knew not that this pictured paradise of abundance and plenty, was a wilderness, a land of drought of the word of God, a desert land, but where God was not present in the cloud to overshadow them, nor did the Rock, which was Christ, yield the water of Baptism for their children, nor the manna descend for themselves. They knew not, that they were being lured to purchase the nourishment of their bodies by parting with the food of their souls; to go to the "dry places" where Satan dwells, where they and their children may be excommunicated from Christ's blessed Sacraments, from every sound of the word of God, no one to support them in their trials while living, or to arm them for their struggle with their last enemy, Death; or in that last trying hour to point to their Saviour's Cross, and impart to them the pledges of Life Eternal, His Body and His Blood. Yet in the year that this aid was taken away, above 80,000 of our countrymen were tempted to migrate to Canada; up to 1837, 215,000 had left our Christian land, to a land of death. Shall we then, for our supposed benefit, to relieve *us*, continue to tempt those, who with us have been made members of Christ, to leave the home of their fathers, and their fathers' graves, their village church, their homes, their pastors, their altars, and all those bands, which the laws and habits

and institutions of a Christian land, and the memories of childhood weave around us, and place them in new scenes of trial which we are spared, and not accompany them on those trials with such aid as we can give them, little compared to what they enjoyed here, yet a mitigation of their needs? God forbid that we should act the part of tempters, that we should be Satans!

Again, year by year, 6000 persons are forced into exile for crimes, to which, it must be said, our neglect in providing pastors for our great towns has led many. For our safety, they are transported; that *we* may sleep, walk, at ease; that *our* property may be secure. While confined in this land, they have means of grace. Every prison, by the law of this land, has its chaplain. We acknowledge the principle, that we have no right to cut them off from the means of restoration. "For a temporal crime," said an excellent Judge lately [e], "we have a right only to inflict a temporal punishment." Spiritual punishments are with God and His Church. But what else is it than to inflict eternal, when we separate these unhappy persons from all the good and from all good, when we congregate them together, so that the contagion should become ten-fold through their exclusive intercourse with one another; when we sever those not yet hardened from calls to repentance, plunge them in renewed and worse temptations, until the stink of their ill-deeds

[e] Mr. Justice Coleridge.

produce a moral pestilence, and go up to Heaven to bring down vengeance on them, as "on the cities which God overthrew," until He destroy both them and us? Is this the country that boasts itself of her Christian exertions, of her zeal for saving men's souls, of her sympathy for the Heathen, of her translating into all languages the word of God, when they read it to so little purpose themselves? "If they be the children of men," says David [f], "who have stirred thee up against me, cursed be they of the Lord, for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other gods. Now, therefore, let not my blood fall to the earth before the face of the Lord." Our brethren's blood will not fall to the earth, unheeded of the Lord, but will "cry unto Him from the ground." Their blood will be required of our hands.

For boasting then we should rather put on shame. "Neglect," it has been said with sad truth, "neglect,"—would one must not in many cases say rather, hostility to the extension of our faith among our colonies—"has been the distinguishing policy of our Government;" and the two Societies, whereby our Bishops would have remedied their neglect, were feebly supported. But let us not cast exclusively upon the ministers of our rulers the blame which our fore-fathers and ourselves share. Had we but felt that sympathy for our absent brethren,

[f] 1 Sam. xxvi. 19, 20.

which one member of Christ's Church should for another, we should have relieved them more adequately ourselves, or obtained that relief from the State. We are not too little, but too much busied about the measures of the State; there is not too little, but too much of clamour about things in which people think their interests concerned; but when we might (and even now might we) obtain for our expatriated countrymen the blessings of the Gospel, people were content to be ignorant of their needs or the remedy.

A mighty effort is now, we trust, being made for the great ends, whereof I now have set before you some hints. The plan, which has in the Queen's letter been set before you, is worthy of a branch of the Church Catholic, in that it embraces all whom God's Providence has any way connected with us, in each continent, or in the far isles of the sea; Blacks or Whites; free-born, or those lately entrusted with the perilous gift of unaccustomed freedom, or those who by their crimes have lost their freedom; our own countrymen or foreigners; the hundred million of India, or the scattered populations of Canada; from the ice-bound Northern Newfoundland, to the Southern Cape or Australia, it aims at relieving all, strengthening all, binding all together in the one band of Christian brotherhood, the one invisible, Divine, mighty bond, which through One Spirit unites in one body all the members of Christ. Such is the plan, if our efforts do but correspond.

To you the appeal has from circumstances been made earlier than to many others. You therefore have the privilege of "provoking very many by your zeal[g]," as by coldness you might chill many. So may you, by bounteous giving, draw down a blessing upon your country, your Church. By bounteous charity you may increase your substance, for Scripture[h] says, "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth only to poverty;" you may bring down God's blessing upon your families; for Scripture[i] saith, "the righteous is ever merciful and lendeth, *and his seed is blessed;*" you may obtain, through Christ's love for you, a merciful judgment for your past sins: for Scripture saith, "He shall have judgment without mercy that hath shewed no mercy, and mercy rejoiceth against judgment[k];" you may obtain to yourselves everlasting rewards, for Scripture saith, "God is not unrighteous to forget your work and labour of love, which ye have shewed towards His Name, in that ye have ministered to the saints, and yet do minister.[l]"

And while the richer, I trust, will give liberally, do not ye, my poorer brethren, think yourselves excluded. For Scripture[m] saith again, "if thou

[g] 2 Cor. ix. 2. [h] Prov. xi. 24. [i] Psalm xxxvii. 26.
[k] James ii. 13. [l] Heb. vi. 10.

[m] Tobit iv. 8, 9. "The same lesson doth the Holy Ghost also teach in sundry places of the Scripture, saying, [Tobit iv. 10] 'Mercifulness and almsgiving purgeth from all sins and delivereth from death, and suffereth not the soul to come into darkness.'" Homilies, The Second Part of the Sermon of Alms-deeds.

hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity." Poor if any of you be, these late your countrymen are still far poorer; for the means of grace which have been provided for you by the piety of our forefathers, they have not. Bring home to yourselves what your feelings would be, were you doomed to watch by the deathbeds of children dying unbaptized, and so (whatever mercies God may have in store for them) as heathen, and no minister to baptize them; were ye sick, and none to minister to you; were the Lord's day to come in its weekly round, and no house of God be open to you, no warning voice reach you; had you on your dying beds a load of grief on your souls, and none to receive it; would you once more at your parting moment be committed to God's mercy and none to speak it; would you desire to come before the Judgment seat of Christ, hallowed by His Body and Blood, and no one to give It you, or would you around the grave of your nearest friends, or the "wife of thy bosom," hear the words, "I am the Resurrection and the life," and there be "none to make mention of the Name of the Lord [n]." As thou wouldest then wish to be done to you, so now do thou likewise;

[n] Am. vi. 10. "I attended a funeral this day; only those who live here, and have an opportunity of witnessing the destitution of this country, can fully know or feel how bitter a thing it is to be obliged to cover up their dead, without the solemn rites and attendance of a Christian Minister." Stewart Missions, p. 189. (ap. Brit. Crit. No. 48. p. 406.)

and as thou doest, so shall it be done unto thee. As thou hast refreshed them, so in that awful day shalt thou be refreshed; and, Christ saith to thee, "thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.[o]" "The Lord grant you, that you may find mercy of the Lord in that day[p]!"

Almighty God and heavenly Father, Who, of Thine infinite love and goodness towards us, hast given to us Thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life: Who, after He had made perfect our redemption by His death, and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry He gathered together a great flock in all the parts of the world, to set forth the eternal praise of Thy holy Name: For these so great benefits of Thy eternal goodness, we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee, by the same Thy blessed Son, to grant unto all, which either here or elsewhere call upon Thy holy Name, that we may continue to shew ourselves thankful unto Thee for these and all other Thy benefits; and that we may daily increase and go forwards in the knowledge and faith of Thee and Thy Son, by the

[o] Luke xiv. 14. [p] 2 Tim. i. 18.

Holy Spirit. So that as well by those Thy Ministers, as by them over whom they are appointed Thy Ministers, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged; through the same Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end [q]. *Amen.*

[q] Taken from a Prayer in the Service for the Ordering of Priests.

A SERMON

PREACHED AT

THE CONSECRATION OF GROVE CHURCH,

ON

TUESDAY, AUGUST 14, 1832.

BY

EDWARD BOUVERIE PUSEY, D.D.,

REGIUS PROFESSOR OF HEBREW, AND CANON OF CHRIST CHURCH;
LATE FELLOW OF ORIEL COLLEGE.

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